

ing crowne by leading an vngodly and wari-
ous life? No man is crowned saith the Apostle, except he
fighteth lawfully.

In this world therefore, wherein our life is nothing but **Iob 7**
a knight hood or warfare, must wee lawfully, valiantly, and
mightily fight and strue against our enemies, the Diuell,
the world and the flesh; and by seruent and diligent prayer
vnto God so triumph ouer them through the helpe of our
grand captaine Christ, that wee may haue a glorious spoile
of our enemies, and garnish ourselues with all kind of vic-
tories and royall robes: I meane all good works and god-
ly vertues. Where such a life is led, there must a good ende
bee; and euerlasting life may with a free conscience and as-
sured hope be looked for. And, to bring this to passe, who
laboureth not to the vtermost of his power? namely if he
be of God, and looketh for a better and more blessed life
after this. How wee shall fight against our aduersaries, and
lead a godly life in this world, I haue declared abundant-
ly heretofore in many of my booke

membrance how greatly I am bound to your wor-
Mastership, considering also your most hartie zeale, and
feruent affection towards the true and Christian religion,
all superstition and Papistrie laid aside) I thought it my
bounden dutie to send vnto you, as a testimonie of my
good will and thankfull heart towards you: most intirely
desiring you to accept and take in good part this my little
gift, although much more base than it may seeme in any
part worthy to recompense the least point of your vn-
feined friendship. diuers wayes heretofore decla-
red vnto me. God prelerue your right Wor-
shipfull Mastership, with the most vertu-
ous gentlewoman your wife & al your
godly children, in continuall
health and prosperous
felicitie, Amen.

THE EPISTLE

This the wise man considered right well. when he saith,
 What soeuer thou takest in hand, remember the end, and
 thou shalt neuer doe amisse. Moses also sayeth: O that
 men would once bee wise and vnderstand, and make promi-
 sion for their later end. There is not a stronger bit to bri-
 dle our carnall affectes, nor a better schoolmaster to keepe
 vs in an order, than remembrance of our latter ende,
 than to remember that wee shall not alway heere remaine,
 that wee are but strangers, and pilgrimes in this world, that
 wee shall leaue behinde vs whatsoeuer worldlie substance
 wee haue heere either painefully gotten, or carefully kept,
 that wee shall die the death, that wee shall appeare before
 the iudgement seat of Christ, and receiue according to the
 workes which wee haue done in this life; either euermlasting
 glorie or perpetuall paine. But these things seeke wee not
 to remember, but rather to forget: and therefore fall we
 into all kind of vngodlinesse and dissolutenes of life. And
 when the time commeth that God visiteth vs with sick-
 nes, or otherwise plagueth vs for our euill behauiour, then
 do wee not prepare our selues vnto the crosse as we ought,
 submitting our selues to the good pleasure of God, and
 beeing contented patientlie and thankfully to receiue
 whatsoeuer is laide vpon vs at the appointment of God:
 but wee rather murmur and grudge against God, and with
 vnwilling harts suffer that louing visitation of God almost
 wishing that there were no God to plague and punish vs,
 but that wee might here liue continually, and goe forth to
 sinne freely, and without punishment. And when death
 approcheth, and no remedy can bee found against the vi-
 olence thereof, then do the vngodly wicked liuers be-
 houlding the miserable face of their conscience, which pre-
 senteth vnto them nothing but sin, the wrath of God, hell
 fire and euermlasting damnation, begin to despair, and
 straight yeeld themselues to the pleasure of Satan, to bee
 for euerm tormented in that like that burneth with fire
 and brimstone; themselues, their soules and consciences
 consenting and assenting therevnto. For what other end
 can

DEDICATORY.

which made provision for a great number of yeeres, promising himselfe long to live vpon the face of the earth, and forgetteth himselfe to be mortall, and bound vnto death. But when hee thought least of death, and was most busily occupied in getting and gathering together the goods of the world, God said vnto him; Thou foole, this night will they fetch away thy soule againe from thee: then whose shall those things be which thou hast provided?

The Psalmograph saith, Hee heapeth vp treasure vpon treasure; and yet knoweth hee not for whom he gathereth it. After this sort doe wee behaue our selues at this day; we moile and turmoile our selues, in studying and deuising how we may come by the gifts of glasse Fortune. We refuse no paines, no labours, to become rich and wealthy in worldly goods. Yea so blinded are our hearts, that the nearer wee approach vnto the end of our life, the more studious, carefull, and diligent are wee to get the substance of the world. We remember not this saying of the holie Apostle; Godlines is great riches, if a man be content with that he hath. For we brought nothing into the world neither may wee carry any thing out; but when wee haue food and raiment, let vs therewith be content.

The holy Scripture calleth vs strangers and pilgrimes in this world; and declareth that wee haue here no continuing citie, but wee seek one to come. Notwithstanding, as though there were none other life after this, or else as though wee should for euer heer remain and neuer depart, wee trauell about the getting of worldly substance. All, as the Prophet saith, euen from the lowest vnto the highest, set their mindes on filthy lucre. They are shamelesse dogs that are neuer satisfied. Hereto agreeth the saying of the Apostle: All seek their own aduantage, and not that which should set forth the glory of Christ Iesus. And as in couetousnes, so likewise in all other abominable sins, doe wee most wickedly walke. And all this is come to passe, because we remember not the shortnes of this life, and forget our later end.

THE EPISTLE

and pray: for ye know not when the time is. Againe in the Revelation of blessed Iohn hee saith: Behold, I come as a theefe. Blessed is hee that watcheth, and keepeth his garments, that he walke not naked, and men see his filthiness. Item, behold: I come shortly, and my reward is with me, to giue euery man according as his deeds shall be. The holy Apostle saint Paul likewise exhorteth vs that wee sleepe not as others doe, but that we watch and be sober, neither that wee fall into sleinly quietnesse, promising our selues long life, health and rest in this world, least sudden destruction fall vpon vs: for the day of the Lord (saith hee) shall come euen as a theefe in the night. Certes our mortall estate declareth evidently, that wee be so bound vnto death, that we are not certaine of our life, no not one houre. Out of hand may death oppresse vs, for any certainty that wee haue of the contrarie. What thing is our life saith saint James? It is a vapour, that appeareth for a little time, and then vanisheth away. My dayes saith Iob are more swift then a runner: yea they are passed away as the ships that be good vnder saile, and as the Eagle that flyeth vnto the prey.

Againe hee saith: Man that is borne of a Woman hath but a short time to liue, and is full of miserie. He commeth vp, and is cut downe like a flower. He fleeth as it were a shadowe, and neuer continueth in one state. The Prophet also saith: All flesh is grasse, and all the glorie thereof is as the flower of the field. The grasse is withered, the flower falleth away: euen so is the people as grasse when the breath of the Lord bloweth vpon them. Thus see we the misery, vanity, and shortnesse of our mortall life painted out before our eyes: and that these things are true dayly experience prooueth. Notwithstanding, such is our blindness, fondnes, and madnes, that wee viterly forget the vncertainty of this our wretched and short life, and promise our selues the flourishing yeers of Nestor, or the long life of Methusalem. Wee may right well be likened to that vngodly rich man, of whom we read in the Gospell of Luke, which



To the right Worshipfull, Master *Basill Felding*
Esquire, *Thomas Beacon* wisheth the
fauour of God, continuall health,
and prosperous felicitie.

Christ our Lord and Sauour, considering
what and how great carnall securitie and
fleshly quietnes reigneth in mortall men
of all ages, yea and that in them that pro-
fesse godlines, that is, Christians, which
by their profession are dead vnto the
world and haue their life hiddden in Christ with God (inso-
much that they being occupied about worldly & transitorie
things, which soon perish and come to naught, do vitterly
neglect the things that appertaine to the saluation of their
soules) in manie places of the holy Ghospel admonisheth vs
to watch and to make provision for our later end, least we be
found vnready when wee shall bee called out of the world.
In the Gospell of blessed Mathew, hee hath these words,
Watch ; for ye know not what houre the Lord will come ;
Of this be ye sure that if the good man of the house knew
what houre the theefe would come, hee would surely watch
and not suffer his house to be broken vp. Therefore be ye al-
so ready ; for in such an houre as ye thinke not, will the sonne
of man come :

In S. Marks Gospell also hee saith, Watch : for ye know
not when the maister of the house will come, at cuea, or
at midnight, or at the cockerowing, or in the dawning ; lest
if hee come suddenly, he find you sleeping. And that I say
vnto you, I say vnto all ; Watch : yea, take heede, watch

labours and sorrow? Ah how sick am I? My strength is gone, my sight faileth mee, my tongue faultereth in my mouth, my hands tremble and shake for paine, I cannot hold up my head for weakenesse. If I attempt either to stand or go, my legges fall downe under me. No part of my bodie doth her right office, my memorie is gone and past, my senses faile mee. Whatsoeuer I taste, is vnpleasant to me. What other thing am I than a dead corps breathing? For my skir vpon me is turned to blacke, and my bone are dried vp with heat, yea miserably am tormented, and altogether weary of life. What can be pleasant vnto mee, present death? Ah, wo worth, the time euer I was borne. O that some hill might fall down and ouerwhelm me, that I might shortly be rid out of this paine.

Phil. O Lord God, Good neighbour these be wordes proceeding rather desperate heart, then from a patient. But why doe we cease to go in: Thy of mercies and God of all consolation present with vs.

Theoph. Amen.

Phile. Peace be vnto this house;

I pray the Lord our God that we may finde him at our coming, in his whole minde & perfect memorie.

Euseb. I beseech the Lord our God also, that his paines bee not so outrageous, that when wee come bee haue no minde to heare what shall be said to him, so shall our labour be lost.

~~Chas. Gods will be done in all things.~~

Phile. We will do our dutie, let God work his pleasure. Now are we at y^e house: I will be so bold neighbours, as to lead you the way.

~~Chas. I pray you go in, we will follow you.~~

Joseph. O, cursed bee the day wherein I Ier.
came into this world! Unhappy bee the date wherein
another brought me forth, cursed bee the
that brought my father the tidings to
him glad, saying: Thou hast gotten a
son. Let it happen unto that man, as to
the which the Lord turned upside Gen.
Let him heare crying in the mo-
ning at noon day lamentable howling
tell thou me not as soon as I came
from my mothers womb: O that my mis-
deeds were my grave her selfe, that they
might not haue come out, but remai-

*all modern orthography
& punctuation Capitals
as usual*

*Run
unless
marked*

The Sicke mans Saluē. *Speakers names*

The ~~Speakers~~ names:

*Ph. Eu.
The. Chr.
Epaph.*

Philemon, Eusebius, Theophilus, Christopher:
and Epaphroditus the sick man.

Philemon.



In full truelie it is sayde *by*
that holie man Iob, ~~that no~~
~~ble mirror of perfect pati-~~
~~ence~~ Man that is borne of
a woman hath but a short
time to liue: and yet in the
me that hee liueth, hee is replenished with
many miseries. ~~He~~ commeth vp and wi-
reth away againe like a flower. He flyeth
it were a shadow, and neuer continueth
one state. It is not yet two daies, since I
my neighbour Epaphroditus ~~as me~~
ought well and lusty, yea and in perfect
th; & behold, he sent vnto me euen now
seruant. ~~That~~ that I would come
to him with all expedition, all other busi-
e set apart, if I euer intended to see him
e. ~~O good God~~ what a world is this

ah,

The sick mans Salve.

Ah, ~~most loving Christ~~ What a sudden
 chaunge is this ! Our life is not without
 cause compared of the holy Apostle ~~St~~
 James, to a vapour that appeareth for a li-
 tle time, and then ~~vanisheth~~ awaye. What
 will trust a life so fralle, so transitorie,
 bound vnto mortalitie ? Who can iustly
 perswade himselfe to liue manye yeares
 in this world ? seeing that in it so suddainely
 health is turned into sicknes, strength into
 weaknesse, ioy into sadnesse, comfort into
 desperation, life into death. The rich man
 perswaded himselfe to liue long in this
 world, as blessed Luke declares in his
 liue gospell, when hee said, considering the
 great aboundance of his revenues that cannot
 yearelie in. What shall I doe ? because
 haue no roome where to bestow my fruite.
 This will I doe : I will destroy my barnes
 and build greater, and therein will I ga-
 ther all my goods that are grown vnto me
 and I will saie vnto my soule ; Soule, thou
 hast much goods laid vp in store for many
 yeares ; take thine ease, eat, drinke be merry.
 But God said vnto him ; Thou fool, this
 night will they fetch awaye thy soule againe
 from thee ; then whose shall these things be
 which thou hast prouided ? The continu-
 ance of our life is not certaine, so much

by

James

that he
has

Luke 12

The sick-mans Salue.

3

one houre ; neither is anie man able to saie,
 shall liue till to morrow. For albeit na-
 thing is more certaine than death, yet is no-
 thing more vncertaine then the houre of
 death. It shall therefore become all christi-
 an men that tender their owne health, dili-
 gentlie to marke, and continuallie to re-
 member, this frendlie admonition and lo-
 uing watch word of our Lord and Saviour
 Christ Iesus: Watch saith he for yee know
 not what houre the Lord will come. Of
 this bee yee sure, that if the god man of the
 house knewe what houre the Theefe would
 come, he would surely watch, and not suffer
 his house to bee broken vp. Therefore bee ye
 also readie: for in such an houre as ye think
 at cannot, will the sonne of man come. Againe he
 saith: Watch, for yee know not when the
 maister of the house will come, whether at
 euen, or at midnight; whether at the cocke
 crowing or at the dawning; lest if he come
 suddenly, hee finde you sleeping. And what
 I say vnto you, I say to all, Watch. More.
 ouer in another place he saith thus, Behold
 I come as a theefe. Happy is he that wat-
 cheth, and keepeth his garments, lest hee
 walke naked, and men see his filthinesse. Behold
 the Lord God not yet two dayes past, whole
 and strong, and now sicke and weake. O the
 vnto.

MP

mcp
Mat. 24

Mark. 13

Apoc. 19

(Rev. xix)

(my friend
was

vntedfastnesse of mans life: Whom would
 not this prouoke to watch and consider
 his later end? as the godlie man Mole
 admonisheth, saying; Ah, would **GOD**
 men would bee wise and understand; and
 make prouision for their later ende! So
 should neither sicknesse nor death bee sudden
 vnto them; so should all dissolutenes of life
 bee reiected, and godlinesse of conuersation
 embraced; as the wise man saith; In all thy
 workes remember thy later end, and thou
 shalt neuer sinne. I desire much to visite my
 neighbour Epaphroditus, according to his
 heartie request, and to comfort him in these
 his paines, & to instruct him how hee ought
 both patientlie and thankfullie to beare this
 crosse of sicknesse which God hath laid vpon
 him: but I wish greatlie to haue the com-
 panie of my olde familiar and approoued
 friends, Eusebius, Theophilus, and Christo-
 pher. I sent my sonne Theodore, and Rache
 my daughter for them. I much maruell
 at their long tarrying. But, behould where they
 come.

Euseb. Wee reioice to see you in health
 thanking you most heartilie for the louing
 kindnesse, which heeretofore manie times
 you haue shewed vnto vs. But wherefore
 pray you haue you sent for vs?

Phile

The sick mans Salue.

Phile. Haue you not heard how our neighbour Epaphroditos is grievously vexed with sicknesse?

~~The. Is our neighbour Epaphroditus sick?~~

~~Phile. He is sick, and that very sore.~~

Theo. So? and I to heare this.

Phile. Wee are in the Lords hand as the clay in the Potters, to doe with vs whatsoever his good pleasure is. Therefore let vs not beare heavily this worke of God in our neighbour, lest we seeme to strue against his godly will, seeing wee vse daily to pray: Thy will bee done in earth as it is in heauen; hauing also an example of our Saviour Christ, which prayed vnto his heavenly Father on this manner: Not as I will, but as thou wilt, O Father.

Euseb. How long hath our neighbour Epaphroditos been sick?

Phile. Not yet two daies.

Euseb. I much maruell of this suddaine sicknesse.

Phile. It is no maruell at all, seeing sicknesse followeth health, and death life, as the shadow accompanieth the bodie. We knowe neighbours, how charitable a deede it is to visit the sicke, and to comfort the diseased. It is one of those works, which being done in the faith of Christ, shal be rewarded at the

you
Mat. 25
sec 104
 last dase in the face of the whole world, with the inheritance of the beauenlie kingdome, as ~~ye~~ *you* may see in the Gospell of blessed Matthew. I was sicke and ye visited mee, saith our sauour Christ. The wiseman also saith: Let not them that weepe bee without comfort, but mourne with such as mourne: Let it not grieue thee to visite the sicke, for that shall make thee to be beloued.

Rom. 12
Cartho. This saying differeth not much from the saying of S. Paul: Reioice with them that reioice, and weep with them that weep: Be of like affection one to another.

Phile. Let vs therefore goe and visite our sicke neighbour Epaphroditus, and comfort him with the heauenlie consolation of the holy Scriptures, that he may beare this his sicknesse both the more patiently & thankfully. For to this end did I send for you, that wee should goe together vnto him, and so comfort him.

Theoph. Wee were too much unkinde, & unworthie the name of Christians, yea, of men, if wee should disdain to accompanie you going about so godlie a matter.

Eccl. 7
Preacher Well then let vs goe. For as the Preacher saith: It is better to goe into an house of mourning, than into an house of banquetting: for there all men be admonished of their latter end, and the liuing do consider what afterwards shall become of them.

They enter the chamber of Epaphro-
ditus & find him expressing himself
with much impatience & uneasiness)

Phil. Neighbour Epaphroditus, **GOD** *166.*
 give you a patient hart, a quiet and content-
 ed minde. According to your request, I am
 come vnto you with certaine of my neigh-
 bours, beeing verie desirous to see you, and
 notwithstanding not a little soze to behold
 you in this case. ~~Not~~ that you are visited of
 God with sicknes, but that you impatient-
 ly take this louing visitation of God, which
 shanceth vnto you, not for your hurt and
 destruction, but for your ~~commoditie~~ *advantage* and
 consolation.

Epaph. ~~Welcome, welcome neighbours~~
 all. O how sicke am I! O that the ende of
 my life were at hand! It grieueth my soule
 to liue. All joy is gone ~~with~~ *from* me. This sick-
 nesse hath vtterly marred mee.

Phile. Say not so, neighbour Epaphro-
 ditus; yea rather thinke that this your sick-
 nesse is the louing visitation of God, and
 bringeth ~~although~~ to the bodie weakenesse
 and trouble, yet to the soule ~~balancie~~ *strength* and
 consolation. *Apoc. 3*

Epaph. Gods louing visitation? *Phile.*

How can iob B 3

10 The sick mans Saluc.

word

Phile. Neighbour, Gods louing visitation. For so are we taught by the words of God. God himselfe saith, "As manie as I loue, I rebuke and chasten." The wiseman also saith, "My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loveth, him he chasteneth, and hee delighteth in him as a father in his owne son." What sonne is he, saith S. Paul, "whom the father chasteneth not? If yee be not vnder correction, whereof all are partakers, then are yee bastards and not sonnes."

Epaph. There is no father that so handleth his sonne as I am handled: O what a change is this? yea, and that within two daies. For from gladnesse to sadnes, from pleasure to paine, from health to sicknes, from quietnes to trouble, from strength to feeblenes, yea in maner from life to death am I suddenly faine. O miserable wretch that I am!

Phile. No manner chastening for the present time seemeth to bee iolous, but grieuous, as the apostle saith: "nevertheless, afterward it bringeth a quiet fruit of righteousness vnto them which are exercised thereby." Blessed is y man, saith S. Iames, "y suffereth temptation: for when hee is tried, hee shall receiue y crowne of life, which the Lord hath

Apo. 3

Pro. 3

Heb. 12

fallen

Heb. 12

Am. 1

The sick mans Salue.

II

hath promised to them that loue him.

Epaph. He thought I was in case good enough before I was oppressed with this sickness. For then I liued pleasantly: but now I lie heere weeping and mourning, and full of sorrow and care.

Phile. This is the iudgement of the flesh, Gal. 5 which euer lusteth against the spirit. Against such carelesse fleshy liuers, heare what our Saviour Christ saith: Wo be vnto you that Luke 6 are rich, for you haue your consolation. Wo be to you that are full, for ye shall hunger. Wo bee vnto you that now laugh, for ye shall waile and weepe. Heare what hee saith, on the contrarie part. Blessed are Mar. 6 they that mourn, for they shall receiue comfort. And also in another place he saith: Verely, verely I say vnto you, ye shall weepe & lament, but contrariwise the world shall reioyce: ye shall sorrow, but your sorrowe shall be turned into ioy. The blessed Apostle saith Iohn 16 also: If wee bee dead in Christ wee shall also 2 T. m. 2 liue with him. If we suffer with him, we shall also craigne with him.

Christ. Brother Epaphroditus, the waie to enter into glory is the crosse. For by that way did our elder brother Christ enter into Luke 24 the kingdome of his father. And the blessed Apostle saith: By many tribulations must wee

we enter into the kingdome of God.

Epaph. What meane you by that?

Christe. Temporall affliction, as penury, hunger, euill report undeserued, persecution, imprisonment, losse of goods, sickness, & whatsoeuer mortifieth the old man.

Epaph. I cannot easily be perswaded that these things are sent of God to such as he loueth, but rather to such as he hateth.

Christe. Not so, neighbo? Epaphroditus. For the righteous and godlie taste more of the crosses of this world than the wicked and vngodlie. Abel, Iacob, Ioseph, Moses, David, Helias, Zacharie, Ieremie, Michah, Iob, Tobia, Iohn Baptist, Stephen, Paul, Iames, Peter, with many other, which were the chosen people and friends of God, were not free from the Crosse: Insomuch that many of them were most cruelly put to death; whereas the wicked worldlings liued in all pleasure, and had all things according to their hearts lust.

Euleb. This is also proued true by the saying of our sauour Christ. He shall weep and lament faithles; but contrariwise the world shall reioyce. And the Apostle saith, All that will liue godly in Christ Iesu, shall suffer persecution. Hereto pertaineth the saying of Saint Peter, The time is come that iudge-

Ioh. 16

1 Tim. 3

1 Pet. 4

The sick mans Salve.

13

Judgement must begin at the house of God.
 If it first begin at vs, what shall the end of
 them bee, which beleue not the Gospel of
 God? And if the righteous scarcely be saued,
 where shall the vngodly & sinner appeare?
 Wherefore let them that are troubled ac-
 cording to the will of God, commit their
 soules to him with well doing, as vnto a
 faithfull Creator.

Phile. This thing can by no meanes bet-
 ter be perceived, than by considering the
 historie, which blessed Luke telleth in his
 gospel, of the vnmmercifull rich man, and of
 poore Lazarus. ~~The riche Glutton was~~
 Gods enemy, and an aduersarie to all good
 men, unkinde, churlish, & vnmmercifull: & yet
 how pleasantly and wealthily liued hee all
 his lifetime? we doo not read that he tasted
 any thing at all of the Crosse; but that hee
 was rich, wealthie, gallantly apparelled,
 fared daintily euery daie, and liued in all
 kind of pleasure according to his hearts lust,
 & yet the end of him was euerlasting dam-
 nation, that this saying of our saviour Christ
 might be found true: Woe to you that are rich,
 for you haue receiued your consolation: wo
 be to you that are full, for ye shall hunger:
 Woe be unto you that now laugh, for ye
 shall weepe and weep. Contrariwise, Laza-
 rus

Luk. 16
 chapter
 XVI

~~up~~ being Gods friend, and dearly be-
 ued of God, was plagued with pover-
 tie, hunger, thirst, colde, nakednesse, sores, sick-
 nesse, & diuers mortal diseases, which neuer
 departed from him so long as he liued: and
 yet not withstanding, both patientlie and
 thankfully did he beare this his crosse euen
 vnto the death, being perswaded that pro-
 speritie and aduersity, life and death, pover-
 tie and wealth are of God: and therefore im-
 mediately after his departure out of this
 world, hee was receiued into euerlasting
 glorie. This historie brother Epaphroditus,
 declareth evidently, that sicknesse or trou-
 ble sent of God vnto the godly, is not a to-
 ken of Gods wrath and heauy displeasure,
 but rather sure arguments and manifest
 signes of his good will, loue and fauour
 towards vs. Blessed is hee saith the Psal-
 mograph, whom thou O Lord, nourterest.
 Againe he saith; It is highly for my wealth
 that thou O Lord hast corrected mee, that
 I may learne thine ordinances. Heere to
 agreeth the saying of Saint Paul; When
 wee are iudged of the Lord, wee are chaste-
 ned, that wee should not bee damned with
 the world. In the historie of Iob it is also
 written; Blessed is the man whom God
 punisheth. Therefore refuse not thou the
 chaste-

Exe. 17

N. 8.

Psal. 94

Thust

Plalm 129

Iob 5

The sick mans Saluc.

15

chastening of the Almightye. For, though
 hee maketh a wound, hee giueth a plaister:
 though hee smite, his hand maketh whole
 againe. God is faithfull, saith the Apostle,
 which will not suffer you to bee tempted a-
 boue your strength, but shall in the midst
 of temptation make a waie, that ye
 maie be able to beare it. For he is the father
 of mercies, and God of all consolation,
 which comforteth vs in all our troubles,
 which knoweth also how to deliuer and free
 the godlie from temptation. All these texts
 borrowed out of the holy Scriptures, with
 a great manie others, do evidently declare,
 that the Crosse is layed vpon the godlie at
 Gods appointment, and that not for their
 hurt and destruction, but for their welfare,
 health and saluation. For although that
 our outwarde man perish; yet the inwarde
 man is renewed daie by daie. For our trou-
 ble which is short & light, prepares an excee-
 ding and an eternall weight of glorie vnto
 vs, while wee look not on the things which
 are seene, but on things which are not seene.
 For the things which are seene, are tempo-
 rall; but the things which are not seene are
 eternall.

Theoph. Our elder brother Christ which
 neuer committeth sinne, and in whom no
 guile

Hb. 2

guile nor deceite was found, entered not into glorie, but by the Crosse, as the Apostle saith: We see that Iesus for the suffering of his death was crowned with glorie, and he not. Therefore may we not look to possess the inheritance of the heauenly kingdom by living in all pleasure, health, iole, and worldlie felicitie: but rather by suffering the crosse, that is laid upon vs at Gods appointment, both patientlie and thankfullie. For the Disciple is not aboue his Maister nor his seruant aboue his Lord. It is enough for the Disciple that he be as his maister is, and that his seruant be as his Lord is. Who soeuer beareth not his crosse, and cometh not after me, saith our Saviour Christ, he cannot be my Disciple.

Math. 10

Lukc 14

Apoc. 7

Christo. In the Revelation of blessed Iohn we read, that they which were arrayed with long white garments, and are continually in the presence of the seat of GOD and serue him day and night in his temple came out of great tribulation.

Phile. It is truth. For such are most meet for the kingdom of GOD: neither can the voluptuous worldlings be partakers of the heauenlie inheritance, which in this world taste of no crosse but liue in all pleasure, after the desires of the flesh. It is not possible that

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The sick mans Salve.

17

A man may liue heere pleasantly with the
 world, and afterwards reigne gloriouslie
 with Christ: for the friendship of this world
 is enmitie with God. Whosoever will bee
 a friend of the world, is made the enemy of *Iames 4*
 God. For what fellowship hath righteous-
 nesse with unrighteousnesse? or what com-
 panie hath light with darkenesse? or what
 concord hath Christ with Beliall? either
 what part hath hee that beleueth with an
 infidell? *1 Cor 15* Worldlie ioye and eternall felicitie
 cannot agree togither. Therefore whosoever
 is free from the crosse in this world, he hath
 no part in the kingdom of Christ & of God.
 I beseech you, neighbours Epaphroditus, have
 my great occasion to thanke the Lord our God,
 that he hath pleased him to remember you
 with his louing visitation, & through this
 kinnesse to declare his good and fatherlie
 will toward you. For by laying this crosse
 upon you, hee proueth you whether you be
 constant in your faith and profession or not,
 and whether you will patiently and thank-
 fully beate this his working in you, which
 is vnto your everlasting saluation, or not.
 In this manner dooth God handle al-
 such as he receiveth into glorie; as the wise
 man saith; ~~Whosoever happeneth vnto~~
~~hee receiue it; suffer in heavinesse and bee~~ *eccles*
 patient

~~patient in thy trouble~~ For like as gold and
 siluer are tried in the fire, euen so are accep-
 table men in the furnace of aduersitie. ~~As~~
 gaine he saith. The oven proueth the Pot-
 ters vessell, so dooth temptation of trouble
 trie righteous men. ~~Like wise said Raphael~~
~~the Archangel, vnto Tob:~~ ~~because thou~~
~~was accepted and beloued of God, it was~~
~~necessarie that temptation should trie thee~~
 And ~~Moses~~ Moses said vnto the children of Is-
 rael: The Lord your God proueth you, to
 knowe whether you loue the Lord your God
 with all your hart, and with all your soule
 Saint Peter also saith: Ye are now for a
 season in heauines through manifold tempta-
 tions; that the triall of your faith being
 much more pretious than golde that per-
 sheth, and yet is tried by fire, might be found
 vnto praise, glory and honour, at the appea-
 ring of Iesus Christ.

Epaph. This comforted well my weak
 mind, to heare of you out of the word of God
 Neighbour Philemon; that this sicknesse
 which now I suffer, is the louing visitation
 of God, and a token of Gods good will to-
 wards mee: Againe, that the faithfull and
 friends of God, are in this world subiect to
 the Crosse, more then the unfaithfull & ene-
 mies of God.

Phile

Tob. 1

Deut. 10.

2 Pet. 1

The sick mans Saluē.

19

Phil. I am hartly glad to heare you so
 late. And doubt you not, but that this your
 gentle God, and louing Father, will turne
 this your sorrow vnto your great comfort.
 For he is a faithfull God, which will not let
 you be tempted aboue your strength, but
 all in the midst of temptation make a
 way that yee may be able to beare it, as the
 Psalmist saith; His wrath indureth but
 the twinkling of an eye, and in his pleasure is
 his heavinesse made indure for a night, but
 he commeth in the morning. Thou, O
 Lord, hast turned my heavinesse into ioy:
 thou hast put off my sackcloth, and girded
 me with gladnes. Againe he saith, Thou O
 God hast proued vs, thou also hast tried vs
 like as silver is tried. Thou broughtest vs
 into the snare, and laiedst trouble vpon our
 sines, thou sufferedst men to ride ouer our
 heads. We went through fire & water, and
 thou broughtest vs out into a welthie place.
 O what great troubles & aduersities hast
 thou shewed mee, and yet thou didst turne
 and refresh me, yea and broughtest me from
 the deepe of the earth. Thou hast brought
 me to great honour, and comforted mee on
 every side. Therefore will I praise thee and
 thy faithfulnessse, O God. Also in another
 place he saith: They that sowe in tears, shall
 reape

1 Cor. 10.

Psalm 30.

Psalm 77.

a/

Psal. 126

reape in ioy. He that now goeth on his way weeping, and beareth forth good seed, shall doubtlesse come againe with ioy, and bring his sheaues with him. ~~The ancient father~~
~~Toby in his prayer vnto God saith: After a~~
 storme O Lord, thou makest the weather faire and still: after weeping and heaviness, thou giuest great ioy: thy name, O God of Israel, be praised for ever.

Tob. 3

Epaph. Amen, Amen, good Lord. I trust thou wilt do so with me.

Psal. 34

Phile. Doubt you not neighbour, but if you call on the name of the Lord, you shall finde great comfort. For as the princely prophet saith: The righteous crie, and the Lord heareth them, and deliuereth them out of all their troubles; the Lord is nigh vnto them that are of a contrite heart, & will saue such as bee of an humble spirit. ~~Great are the~~
~~troubles of the righteous: but the Lord de-~~
~~liuereth them out of all. He keepeth all their~~
~~bones, so that not one of them is broken.~~

Phile. These are comfortable sentences, neighbour Epaphroditus.

Epaph. Comfortable indeed.

Phile. And no lesse true than comfortable, as diuers histories of the holy Scriptures do euidently declare.

Epaph. I pray you rehearse some of them

for

The sick mans Salve.

21

for my comfort.

~~Phile. I will doe it gladly. And to let passe~~
~~the ancient Patriarches, what crosse laid~~
~~God upon Ioseph. shoulders in Egypt? yea,~~
~~and that for no fault that hee had committ-~~
~~ed, but onelie to prooue and trie his faith,~~
~~loue, obedience, patience, thankfulness, and~~
~~perseuerance. Hee suffered Ioseph, being a~~
~~goodly and chaste young man, to be falsely ac-~~
~~cused of his whorish misdeeds, & to be cruelly~~
~~throwne by his Baillet into prison, where~~
~~hee continued certaine yeeres in captiuitie~~
~~and thraldome. But behold the mercifull~~
~~dealing of God with his faithfull seruants.~~
~~Afterward, when God by proouing Ioseph,~~
~~had found him faithfull, constant, & patient,~~
~~hee deliuered him out of prison, restored him~~
~~unto his libertie, wonne him into the kings~~
~~fauour, insomuch that the King took off his~~
~~ring from his hand, and put it upon Iosephs~~
~~hand, and attired him in cloth of reines, and~~
~~put a golden chaine about his necke, and set~~
~~him vpon the best chariot that hee had saue~~
~~one, & they cried before him; Bow the knee.~~
~~And king Pharaos made him Ruler ouer all~~
~~the land of Egypt.~~

~~Exoph. Of the great mercies of God~~

~~Phile. Before God quietly settled king Da-~~
~~uid in his kingdome (of whom her separatist~~

royal
robes

3 Reg. 2

Rabbit

in this manner, I haue found Dauid the son
of Iesse, a man after mine owne heart, which
shall fulfill all my will; how hunted hee him
by King Saule, euen as the Ferret hunteth
the Conie: ~~Pea~~. after the death of Saule,
what trouble and disquiet had hee through
the wicked conspiracie of his childre against
him, being so loving, gentle, and naturall a
father? Notwithstanding, afterward God
brought him to great honour, glory, riches,
quietnes, & all kind of wealth; wherein hee
continued vnto his death, which was both
glorious and full of yeares.

Epaph. Blessed end.

as you
may
remember

befallen

Iob 1/2

~~Phil.~~ To whom is the historie of patient
Iob unknowne? His crosse was so grie-
uous, that I knowe not whether the like
trouble hath chaunced to anie mortall man
since his time or afore. ~~All his substance in~~
~~one moment almost was lost, all his cattell~~
~~was taken awaye, seauen thousand sheepe,~~
~~three thousand camels, five hundred yoke of~~
~~oxen, and five hundred shee asses. All these~~
~~were taken awaye suddenly. His house fell~~
~~downe, his children that were within were~~
~~slaine. Of all that ever hee had, nothing re-~~
~~maind untouched that might comfort him~~
~~any thing at all. but onely his wife; and shee~~
~~seemeth to be left of the Diuel, onely to this~~

by

11

The sick mans Salue.

23

purpose, ~~even~~ to mocke and scoone her husband, & to moue him to blaspheme the name of God. Which ~~thing~~ without all doubt grieued the holy mans mind, more then all his calamities & wretchednesses. Furthermore, his friends which came out of farre countries to comfort him, seeing his sorrow and paine to bee most vehement, being also wonderfullie astonished with the horrible greatnes of his plague, by the space of seuen dayes spake not one comfortable word vnto him. For they thought, although not truly, that God had cast his most greeuous paines vpon Iob ~~worthily~~, *deseruedly* even for his sinfull life & wicked couersation. And did they not at the last fall to mocking and taunting of that man, and told him that those plagues happened vnto him for his sins, by the righteous iudgemēt of God for they thought it a matter of high iniquitie, & vnworthy Gods righteousness, that so great calamities and miseries should causelesse ~~chance vnto any~~ *befal* holie and innocent man. Moreover, after the losse of all his goods, after the dysturbing away of his cattel, the casting downe of his house, *pph* the cruel death of his children & seruantes, all which the most patient man verie quietly suffered, what intolerable paines iustified ~~be~~ on his body? Did not sathan, through

Gods sufferance, smitte Iob with maruel-
 lous sore hyles, from y^e sole of his foote unto
 the crowne of his head, so that hee saie vpon
 the ground in the ashes, and scraped off the
 filth of his sores with a pot-sheerd. O who
 is able to expresse what paines he suffered.
 And notwithstanding, being on euerie side
 most miserablie plagued, his minde conti-
 nued still constant and perfect in abiding the
 good pleasure of the Lord his God, being
 througely perswaded, that all those plagues
 and punishments, were not tokens of Gods
 anger, but rather of his singular good will
 and fatherly fauor towards him. For as he
 most patiently suffered the losse of all his
 goods and the death of his children: so with
 like constancie & lustie courage, did hee beare
 the most greuous wounds, and bitter sor-
 rows of his body, speaking no blasphemous
 vnpatient, or vnreuerent word against God
 in all his trouble: but meekelie, patientlie,
 and thankfully brast out into these and such
 like words; Naked came I out of my mo-
 thers wombe, and naked shall I turne thi-
 ther againe: The Lord gaue, and the Lord
 hath taken awaie, euen as it hath pleased
 the Lord, so it is come to passe; Blessed bee
 the name of the Lord. If wee haue receiued
 prosperitie at the hand of the LORD, why
 should

uttered

Iob 10

Iob 2

The sick mans Saluc.

25

Should we not abide aduersitie also?

Epaph. O God, grant me the like patience

Christa Doubt you not of the goodnes of
God, neighbour. Be strong and stedfast in
the Lord your God; abide patientlie his
good pleasure, and he shall worke all things
for the best, as the Psalmist saith: O tarrye Psal. 37

thou the Lords leasure, be strong & hee shall
comfort thine heart. Therefore put thou thy
trust in the Lord. In silence and hope shall
your strength be, saith the Prophet. O how

good is the Lord vnto them that put their
trust in him, and to the soule that seeketh af-

ter him! The good man with silnesse and
patience tarryeth for the saving heath of the Esay 30

Lord. The righteous haue cried, & the Lord Iam. 3
hath graciously heard them, and deliuered
them out of all their troubles. Psal. 34

~~Psalm. But now neighbour mark the end
of the historie.~~

~~Epaph. Say on in the name of God.~~

~~Psalm. After that God by diuers kindes of
punishments had thoroughly tried this holie,
perfect and patient man Iob, and had found
him in all points a constant and valiant sol-
dier, not able to be overcome with any kind
of plague that Satan could lay on him: the
Lord greatly commended his constant faith
and faithfull constancie, and gaue vnto him~~

~~C 3~~

~~twice~~

ob 13

~~twice so much as hee had before. For he had
 from fourtene thousand sheepe, six thousand
 Camels, a thousand yoke of Oxen, and
 thousand asses. Hee had seven sonnes also
 three daughters. And after this he liued an
 hundred and forty yeeres in much tole and
 quietnelle, so that he saw his childrens chil-
 dren unto the fourth generation, and died
 being old and of perfect age.~~

~~Epaph. O blessed be God. For hee is ever
 good to his seruants, and neuer forsaketh
 them that put their trust in him.~~

I. 5

~~Isaiah. Of this holy man Iob, S. Iames al-
 so maketh mention, saying; Wee haue heard
 of the patience of Iob, & haue knowne what
 end the Lord made: For the Lord is verie
 pitifull and mercifull.~~

~~Phile. Will it please your neighbor to hear
 the Historie of the auncient Father Tobie,
 which is also very comfortable?~~

~~Epaph. Yea, verie gladly. For it doth me
 much good, & ealetb well my paine to hear
 your godlie talke.~~

Tob. 1

~~Phile. This Tobie was a faithfull man,
 and euen from his verie childhoode feared
 God, & led a vertuous life. Hee forsook not
 the way of truth, neither defiled he himselfe
 with any kind of Idolatrie. Hee worshipped
 the Lord God of Israel faithfully, offering~~

had all his first fruits and tithes. Whatsoe-
 and he might get, he parted it daillie with his
 D. ow prisoners and brethren, hee was full
 to a good workes: hee gaue largely vnto the
 an pore: he fed the hungry: he gaue drinke to
 nde the thirſtie: he clothed the naked: he lodged
 the harbourleſſe: hee viſited the ſicke: he re-
 iedemed the captiues and prisoners: he buri-
 ed the dead. There was no worke of mercie
 uer at hee had left vndone. Hee was rich and
 eth entious in all good works, and whatſoe-
 hee did, hee did it with a ioyfull and rea-
 al heart. For God, ſaith Saint Paul, loueth ² Cor. 4.
 ard heartfull giuer.

what Epaph. A blessed man & faithfull ſeruant
 erie God.

Phile. And yet marke what followeth. It
 ear opened on a day that when hee had buried Tob 2.
 dead, and was weary, he came home and
 him doſone by the wall and ſlept: and
 he was aſleepe, there fell downe vpon
 eies warme dung out of the ſwallows
 ſt, ſo that he became blind.

man Epaph. A pittifull chance.

ared Phile. This temptation did God ſuffer to
 not open vnto him, that they which came af-
 ſelf might haue an example of his patience,
 aped as of holie Iob.

ring Pa. But how did Toby take his temptation?

Phile.

ob 1

Phile. Very godly, quietly, patiently, and thankfullie. For insonmuch as he ever feareth God from his youth up, and kept his commandements, he grudged not against God that the plague of blindness chaunced vnto him, but remained stedfast in y^e fear of God and thanked God all the daies of his life.

Epaph. But what was the end of the matter? Continued hee blinde vntill his dying day? Did not **G D** deale mercifully wth Toby, as we heard afore of Iob?

Phile. Yes verely, for God scourgeth and healeth: God leadeth vnto hel, and bringeth out againe: God killeth and maketh aliv^e. **G D** after a storme maketh the weath^r faire and calme: God after weeping and bewailing giueth great ioie. When God hath thoroughly tried Toby, & found him constant in his faith, hee restored vnto him his sight againe: for the which, Toby most humbly thanked him, & said: O Lord God of Israel I giue thee praise and thanks: for thou hast chastened me, and made me whole againe.

Chillo. O praised bee the Lord our God, which is marvellous in his sayings, & he is in all his works.

Theoph. Lived Toby long after his sight was restored to him?

Tob. 14

Phile. Toby (saith the scripture) after

1 Reg. 3

Deut. 32

I 7 Tob. 13

Sap. 16

Tob 11

T

The sick mans Saluc.

29

had gotten his sight againe, liued forty and
two yeares in great loy and wealth, and saw
his childrens children. And when he was an
hundred and two yeeres olde, he departed in
peace, and was honorably buried.

Epaph. A blessed end.

Paul. Of a good life commeth a good end.

Thus haue you heard out of the holie scrip-
tures, brother Epaphroditus, that the crosse,
that is to saie, corporall affliction, is not a
token of Gods anger, but of his fauour; and
that hee layeth temporall punishment more
customablie vpon his friends, than vpon his
enemies, yea and that not to destroy them,
but to proue and trie them, even as the fire
trieth the gould. For as the Angell Raphael
said vnto Toby: Because thou wast accep-
ted and beloued of God, it was necessarie
that temptation should trie thee. You haue
heard also the louing kindnesse of God to-
wards his faithfull and constant seruants:
how after a iust triall made, hee restoreth
them vnto a more blessed state, than they
were in afore. Therefore take a good heart
vnto you and faint not. Bee strong in the
Lord, bee faithfull vnto the end, bee patient
in this your sickness. Bee thankfull for this
louing visitation of God. Abide y good plea-
sure of God Suffer him quietly to do with
you

Tob. 12

You whatsoeuer his good will is. If you will thus doe, doubt not but that God will bee mercifull vnto you, and bring that thing to passe, which is most for your comfort & profit. For whatsoeuer is written, is written for our learning, that through patience and the comfort of the scriptures we may haue hope

Rom. 15.

Epaph. The Lords will be done in me. We knoweth what is most meet for mee a wretched sinner: let him therefore work his good pleasure in mee, come life, come death. For if we liue, wee liue to be at the Lords will: and if wee die, wee die at the Lords will:

Rom. 14

A prayer

Whether wee liue therefore or die. wee are the Lords. Onely, O heauenly Father, I beseech thee for Christ his sake, to giue mee a patient and thankfull heart, that I neuer grudge against thy blessed will, but bee obedient vnto it in all things: that when the paines of my sicknesse bee most bitter, I maie lift vp my hart vnto thee, call on thy blessed Name, and say: O Lord, rebuke me not in thine indignation, neither chasten me in thy displeasure. Haue mercie on mee, O Lord, for I am weake: O Lord heale me, for my bones are vexed: my soule also is sore troubled, but Lord how long wilt thou punish mee? Turne thee, O Lord, and deliuer my soule; oh saue mee for thy mercies sake:

Psal. 6

Psal. 86

D

The sick mans Saluc.

31

O my God, saue thy seruant that putteth his trust in thee: Be merciful vnto me, O Lord, for I will call daily vpon thee: Comfort the soule of thy seruant; for vnto thee. O Lord, doe I lift vp my soule: For thou Lord art good and gracious, and of great mercie vnto all them that call vpon thee.

Theoph. Neighbour Epaphroditus, ^{it} ~~this~~ is ^{such} vnto vs a singular pleasure and great comfort, to heare ~~thy~~ godlie wordes proceed out of your mouth. Be diligent continuallie to call on the Lord, and ~~be~~ in all your afflictions and troubles, ~~shal~~ be undoubtedly your strong Tower, your mightie shield, and invincible fortresse. He will not leave you nor forsake you, but assist you and bee present with you in your sickness, according to this his promise; Because he hath trusted in me, ^{Psal. 91} I will deliuer him, I will defend him because he hath knowne my name. Hee shall call vpon mee, and I will graciously heare him, yea I am with him in trouble, I wil deliuer him and glorie him: With long life will I satisfie him, and shew him my saluation.

Epaph. I must needs confesse (most gentle neighbors) that I haue receiued much consolation and great comfort of your companie, and especially, that yee haue thus ~~mar-~~med, yea, and fortified my breast with the
com-

comfortable sentences and histories of the
 holie Scriptures, against the bitter stornes
 of aduersitie; and I heartlie thanke you for
 your paines. Notwithstanding, this must I
 needs say vnto you, that I find not my selfe
 in my conscience to be of such godlines and
 vertue, that I dare compare my selfe with
 Ioseph, David, Iob, and Toby, whom per-
 cited vnto mee, but am much inferior both
 vnto them, and vnto their godlinesse of life:
 so that although they being right zealous, of
 herse loue which GOD bare towards them
 were assailed with aduersitie, to this end,
 that their faith and constancie might be pro-
 ued and tried vnto the example of others:
 yet I find in my selfe such imperfection, pra-
 such aboundance of sin, that it may iustly be
 thought, that this sickness, which is laid vpon
 mee, cometh from such a God as is an-
 gry with me for my sinfull life, and therefore
 is his heavy hand thus laid vpon me. ~~What~~
~~think ye good in this matter?~~

Phile. Brother Epaphroditus, this hum-
 bling of your selfe in the sight of the Lord
 our God, is a certaine argument and sure
 token of your euertlasting saluation. For he
 that exalteth himselfe shall bee made lowe:
 but he that humbleth himselfe shall be exal-
 ted. God is an enemy to the proud, but hee
 is

Mat. 23.

1 Peter

is a
 it is
 pure
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 If w
 selue
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The sick mans Salve.

33

is a friend to the humble and lowly. Truth
 it is, that in the sight of **GOD** no man is
 pure and cleane from sinne. Who is able to
 saie, My heart is cleane, and I am free
 from sinne? In manie things we all offend.
 If wee saie we haue no sinne, we deceiue our
 selues, and the truth is not in vs. All haue
 sinned, and want the gloze of **GOD**. We all
 are vnprofitable seruants. Euerie man is
 a lier. Wee were begotten in sinne, con-
 ceived in sinne, and borne in sinne. Our
 heart is lowe and vnsearchable. All our
 righteousness is as a filthy and polluted
 cloth. All haue swartred and gone out of the
 waie, they are altogether become vnprofita-
 ble; there is not one that doth good, no not
 one. The most perfect among vs all maye
 well saie with the sinfull Publican: **GOD**
 bee mercifull vnto mee a sinner. We may
 worthelesse pray as our sauiour Christ taught
 vs: Forgiue vs our trespases, as wee for-
 giue them that trespasse against vs. **GOD**
 found no truth in his seruants. and in his
 angels there was folly: how much more in
 them that dwell in the house of claie, and
 whose foundation is but dust? The starres
 are vncleane in the sight of **GOD**: how much
 more, then, man that is but corruption, and
 the sonne of man, which is but a worme? And
 albeit

Pro. 20

Iam. 3

1 Iohn 1.

Rom. 3

Luke 17

Psal. 120

Psal. 11

Ier. 7

Eccl. 64

Psal. 14

Luke 18

Mat. 6

Iob 13

Iob 30

albeit Ioseph, Dauid, ~~Tob~~ ^{en} and ~~Tob~~ ^{ee}, bee
 set forth in the holie scriptures with great
 commendations: yet maie wee not thinke
 that they wanted their faults. For no man
 that is borne of a woman is cleane before
 God, although hee be but one day old. How
 oft doth Dauid confesse himselfe a sinner?
 How oft doth he fly vnto **G D**, and pray
 for the remission of his sins? How oft doth
 hee cast awaie his owne righteousnesse, and
 with strong faith lay hold on Gods mercie?
 Amongst manie others, are not these his
 words; Haue mercie on mee **O God**, accor-
 ding to thy great mercie, and according to
 the multitude of thy mercies, Doe awaie
 mine offences: Wash mee thoroughly from
 my wickednes, and cleanse me from my sin:
 For I acknowledge my faults, and my sin
 is euer before me: against thee onelie haue
 I sinned, and done euil in thy sight, &c. And
 in another place: I remember not the sins
 and offences of my youth, but according
 vnto thy mercie thinke thou vpon mee **O**
Lord, for thy goodnesse. For thy names sake
O Lord, bee merciful vnto my sinne, for it
 is great: Look vpon mine aduersitie & mi-
 serie, and forgive me al my sins, &c. Againe,
 Out of the deepe haue I called on the **Lord**,
 Lord heare my voice: **O** let thine care con-

Iob 25

NO

Ps 138

Ps 138

Ps 138

More

The sick mans Saluc.

35

sider well the voice of my complaint : If
 thou Lord wilt bee extreame to marke what
 is done amiss, O Lord whom maie abide it?
 But there is mercie with thee, &c. Enter
 not into iudgement with thy seruant & O
 Lord, for no man liuing shall be iustified in Psal. 114
 thy sight. Thus you see how holie Dauid,
 whom the scripture commendeth so great-
 ly, boasteth not of his owne righteousnesse,
 but humbleth himselfe in the sight of God,
 and wholly betaketh him vnto Gods mer-
 cie. Now heare what Iob (whom the scrip- V D
 ture so greatly commendeth) saith of him-
 selfe, If I will iustifie my selfe, mine owne
 mouth shall condemne mee. If I will put Iob 6
 forth my selfe for a perfect man, hee shall
 proue mee a wicked doer. Againe, if I wash
 my selfe with snowe water, and make my
 hands neuer so cleane at the Well, yet shalt
 thou dip me in the mire, and mine owne clo-
 thes shall defile me. ~~And as concerning the~~
~~godlie man Tobie, how little hee trusted in~~
~~his owne innocencie and righteousnesse,~~
~~these his words doe manifestlie declare :~~
 O Lord, saith hee, be mindfull of mee, and take Tob. 3
 no vengeance of my sinnes, neither remem-
 ber my misdoers, nor the misdoers of mine
 elders : for wee haue not beene obedient to
 thy commaundements, &c. And as Dauid,
Iob,

Oke 14.

you

Psal. 45.

Psal. 30

Tob and Toby, humbled themselues in the sight of God, so likewise doth the whole companie of all the faithfull, that the glorie of our saluation maie bee Gods alone, as hee saith by the prophet; Thy destruction (O Israel) commeth of thy selfe, but thy saluation commeth onely of mee. Therefore though yee feele sin to be in you (as who is without it;) yet despaire not, neither be dismayd, but with strong faith make haste vnto the glorious throne of Gods great mercie. Lament your sorrowfull case, craue fauour and remission of sinnes in Christs name, of Gods most high maiestie, and without doubt you shall haue your hearts desire. For the Lord is gracious and mercifull, long suffering, and of great goodnesse. The Lord is louing vnto euerie man, and his mercie is ouer all his works. Trust in the Lord: for, with the Lord there is mercie, and with him is plentiful redemption, and he shal redeeme Israel from all his sinnes.

Epaph. Oh my heart! Ah, what a greivous paine did I feele euen now at the very hart: God be mercifull vnto me.

Euseb. Be of good comfort, neighbour, I pray you; God shal worke all things for the best. You may see what fraile vessels we are, & how a little paine doth greatly trouble vs.

Epaph.

Epaph. You say trueth: But to you neighbour Philemon once againe. Wee thinke if God should punish mee in this world for my sinne, it should bee a token rather of his anger, then of his fauour towards me.

Phile. Nay, not to neighbour. It is rather an euident token of his singular loue and hearty good wil towards you, to be lovingly corrected by you in this world, that ye may repent, knowledg your faults, amend your life, call for mercy, and liue worthy your profession: againe, that through this temporall paine, yee may be free from everlasting plagues, and neuer come into that lake that burneth with fire and brimstone. This witnesseth Saint Paul, saying: While we are punished, we are corrected of the Lord, that we should not with this world be condemned. When God suffereth the wicked in this world to flourish like a bay tree, and licentiously to sinne without any punishment, as he suffered the rich glutton, of whom wee reade in the Gospell of blessed Luke: it is an euident argument, that such a one is reserved vnto the paines of the world to come, which neuer shall haue end, where weeping and gnashing of teeth shall be: as ye see, it chaunced to the aforesaid rich glutton, vnto whom God said: Sonne, remember that thou

so /
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Apoc. 21

1 Cor. 1

bay
261 22

Luke 16.

Mat. 12.

Luke 16

D

thou

thou in thy life time receiuedst thy pleasure,
and contrariwise Lazarus receiued paine: but
now hee is comforted and thou art punished.
So doth our sauiour Christ threaten the un-
godly, saying: Wo be vnto you that are full,
for ye shall hunger: Wo be vnto you that
now laugh, for ye shall waile and weep. The
holy Apostle also saith: What son is he who
the father chasteneth not? If ye be not vnder
correction (whereof all are partakers), then
are ye bastards and not sonnes. A terrible
end therefore abideth them, which in this
world licentiously and without punishment
doe sinne. For all such be bastards and no
sons: therefore haue they no part of the hea-
uently inheritance.

Epaph. Yet the world iudgeth otherwise.
For they thinke such onely to be beloued of
GOD, as wallow in all kinde of worldly
pleasures (as the filthy Sow in the mire) so
long as they liue, and neuer cast of any ad-
uersitie.

Phil. But the whole Scripture iudgeth
otherwise. For those voluptuous Epicures,
which in this world say, Come and let vs
enjoy the pleasures that are present, and let
vs cherrefully vse the creatures like as in
youth: let vs fill our selues with good wine
and ointments, and let not the flower of life

pass:

passe by vs : let vs crowne our selues with
 roses afore they bee withered : let there bee
 no faire meadow but our lust goe through it :
 let euerie one of vs be partakers of our vo-
 luptuousnesse : Let vs leaue some token of *slp*
 our pleasure in euerie place, for that is our
 portion, else get wee nothing, &c. shall in
 time to come, crie out in this manner, and
 say: We haue erred from the way of truth,
 the light of righteousness hath not shined
 vnto vs, and the Sunne of vnderstan-
 ding rose not vpon vs : wee haue wearied
 our selues in the way of wickednesse and
 destruction. Tedious waies haue wee gone:
 but as for the way of the Lord, wee haue
 not knowne it. What good hath our pride
 done to vs ? O what profit hath the pompe
 of riches brought vs ? All these things are
 passed away like a shadow, &c. Such words
 shall they that haue sinned speake in Hell.
 For the hope of the vngodlie is like a drie
 thistle flower, that is blowne away with the
 wind, &c. Therefore we may well conclude,
 that such as inioy continuall prosperitie, liue
 at their hearts ease, obey their sensuall ap-
 petites, are free from all aduersitie, and as
 the Psalmist saith & come in no misfortune
 like other folke, neither are plagued like
 other men, shall not raigne with God in glo-

D 2

ry,

See the booke of
 wisdom ch. II. vi.

are
 tie, neither haue they any portion in the
 land of the liuing. For though they prosper
 for a little while in this world, be puffed vp
 with pride, swell for farnesse, do what they
 list, rule as they will, haue plenty of riches
 in possession, haue the world at commande-
 ment, &c. yet are they set in slipperie places,
 and shall bee cast downe and destroyed: yea
 suddenly shall they consume, perish, and
 come to a fearefull end. I haue seene, saith
 the princely Prophet, the vngodly in great
 power and flourishing like a green bay tree:
 And loe, hee vanished away, and was gone.
 I sought him, but hee could no where bee
 found, &c. For the wicked shall perish toge-
 ther, & the end of the vngodly is euerlasting
 damnation.

Christo. If it please you, I will tell you an
 historie that I heard once.

Epaph. I pray you tell en, good brother
 Christopher.

An Histo-
 ric.

Christo. Saint Ambrose, that godlike and
 courageous Bishop, travelling at a certain
 time towards Rome, chaunced by the way
 to goe vnto a rich mans house to lodge. Af-
 ter other talk, hee demaunded of the man of
 the house, how the World went with him,
 and in what case he stood. The rich man an-
 swered; Sir, my state hath alwaie been for-

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tunate
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The sick mans Salue.

41

fortunate and glorious, I neuer tasted my
kind of aduersitie. I neuer had sickness or
losse of goods: all things hitherto haue chan-
ced vnto me according to my hearts desire.
When Saint Ambrose heard this, he said
vnto them that accompanied him: Rise and
let vs go hence with all expedition, for the
Lord is not in this place. And when they
were departed from the rich mans house,
even straightwaies the earth suddenly ope-
ned, and swallowed vp the man with all that
euer he had, so that nothing at all remained.

~~Psalm.~~ A notable historie, declaring that
God is not there present, where the crosse is
absent: & that things cannot long continue
in safe estate, where God fauoureth not.

~~The~~ ~~psalm.~~ ~~There was that thing fulfilled~~
~~that is spoken by the Psalmist:~~ The vngodly
shall soone be cut downe like the grasse, and
hee withered euen as the greene hearbe, &c.
Yet a little while, and the vngodlie shall bee
clean gone: Thou shalt looke after his
place, and hee shall bee away: The vngodlie
shall perish, and the enemies of the Lord shall
consume as the fat of lambes, yea euen as
the smoke shall they consume away. Again
in an other place: Thou, O Lord, dost set
the vngodlie in slippery places, and castest
them downe, & destroyest them. O how sud-

Psalm 57

Psalm 73

denly doe they consume, perish, and come to a fearefull end: Yea, even like as a Dreame when one awaketh, so shalt thou make their image to vanish out of the citie.

~~Ps. 118.~~ Where continuall successe of things is, where all things at all times serue and content the fleshly appetites and voluptuous worldlings; where no affliction nor trouble is, there is not God, there is not his grace, fauour and blessing. Hee that is free from the crosse, hath no inheritance in the kingdome of heauen. Yea, it is a most certaine signe of euerlasting damnation, where a life is led without affliction. For whom the Lord loueth ~~his~~ he chasteneth; they are bastards and no sonnes that sometime feelee not the crosse. Who euer went vnto heauen by ioy and pleasure? By manie tribulations, saith the Apostle, must wee enter into the kingdome of God. ~~Whereunto pertaiueth the saying of the vertuous woman Iudith?~~ Our Father Abraham, beeing tempted and tried through manie tribulations, was found a louer and friend of God: So was Isaac, so was Iacob, so was Moses: and all they that pleased God, beeing tried through ~~manie troubles, were found stedfast in faith.~~ Blessed is the man that suffereth temptati-
on, saith ~~Saint~~ Iames, for when he is once
tried

Heb. 12.

A. 14.

I. 18.

Iames 1.

tried, hee ſhal receiue the crown of life which the Lord hath promiſed to them that loue him.

Euseb. I read once of a certaine Hermit, which was wont euery yeere to bee ſicke, wherein he greatly delighted, and felt much quietneſſe of conſcience, being perſwaded that his ſickneſſe was the louing viſitation of God, and an vnfeined token of Gods ſingular good will toward him. It chanced that by the ſpace of a whole yeere hee was free fro all manner of ſickneſſe. Which thing when hee conſidered, hee was inwardly ſorry, and wept beyond all meaſure, grievouſly complaining that God had forgotten him, and denied him of his grace.

Phile. This hiſtoꝛie alſo ſheweth, how neceſſary and wholeſome, ſickneſſe is to a Chriſtian man, and that corporall affliction is a certain perſwaſion to a faithfull conſcience, of Gods ſingular good will and fatherly fauour towards vs, as hee himſelfe teſtifieth, ſaying: As many as I loue I chaſten and rebuke. The wiſeman alſo ſaith: My ſon deſpiſe not the chaſtening of the Lord: neither faint when thou art rebuked of him: For whom the Lord loueth, him hee chaſteth, & delighteth in him as a father in his owne ſonne.

Epaph.

Epaph. So followeth it, that they whom God visiteth with sicknesse in this world, and layeth the crosse vpon their shoulders, are moze deare vnto him, than those which all their life time liue in wealth, joy, and pleasure.

Phil. Yea verely, so they beare their crosse willingly, patiently and thankfully. For by the crosse are Christian men knowne; as Noble mens seruants by their Lords cognisances. He that beareth not y^e crosse, is not Christs disciple: for such as will be his, hee commaundeth them not to seeke how to flee the crosse that they may liue in all pleasure: but hee biddeyth them take the crosse vpon their shoulders and follow him. If any man will follow me, & saith our sauiour Christ, let him forsake himselfe, and take vp his crosse and follow me. The head bare the crosse, the members also must doe the same, or else pertaine not they vnto the head. For there is none other way to enter into glory, but the same way that our head Christ entred by, which is the Crosse. Whosoever beareth not his crosse, and commeth after me, & saith the Lord Christ, he cannot be my disciple. ~~The seruant is not greater than his Lord, nor the disciple aboue his Master.~~

Christo. That such as beare the Crosse and

servants Badges worn ~~on~~ on their coats, by the of persons of rank.

~~be tried with diuers tribulations, are more~~
~~deare vnto God, than they which liue in a~~
~~pleasure, the history of the rich and unmer-~~
~~cifull glutton, & of poore and patient Lazarus~~ Luke 16.
~~prooueth euidently. For as you heard afore,~~
~~the wealthie Epicure which liued gallantly~~
~~and pleasantly all the daies of his life, euen~~
~~vnto his dying day, so soone as he was dead~~
~~was carried of the diuell and his angels into~~
~~the flames of hell fire, where he was misera-~~
~~bly tormented. Contrariwise, poore and sicke~~
~~Lazarus (whom the wicked world esteemed~~
~~most vile, most abominable, yea and utterly~~
~~despised & cast away of God, whom also for-~~
~~tune neuer fauoured, but aduersitie conti-~~
~~nually assailed) immediatlie after his de-~~
~~parture, was most tenderly & ioyfully borne~~
~~of the blessed angels of God, into the bosome~~
~~of Abraham, where he hath such ioyes as eye~~ 1 Cor. 2
~~hath not seene, nor eare hath heard, neither~~
~~is any mans heart able to thinke them.~~

Euleb. Where is that fulfilled and found
true which the Psalmograph speaketh, both *ist*
of the death of the faithfull, and of the un-
faithfull. Concerning the faithfull, he saith: *pl. 115*
Precious in the sight of the Lord is the
death of his Saints. Of the unfaithfull hee
also saith: The death of sinners is worst of *pl. 134*
all. As the ioyes of Gods people begin not
till

till after their death : so likewise the sor-
rowes and paines of the wicked do chesly
begin at their death, and so for ever and ever
continue.

Epaph. Happy is the man therefore, which
hath felt smart and sorrow in this world, that
after this life he may haue the perfect & true
joy, which knoweth no end.

Phile. Hee is thise happie, as they vse to
say, and greatlie blessed of God. Therefore
Saint Austin praised on this manner, & said,
O Lord burne mee here, but mee here in this
world, that thou maist spare me for ever af-
ter: onely giue me patience, pleasing vnto
thee, and necessarie vnto mee.

Christo. Like vnto this are the words of a
certaine ancient father, which saith: I know
that diseases ~~chance vnto~~ men for their sins.
And it is better heere patiently to beare af-
flictions and paines, then after death to suf-
fer euermlasting punishments.

Theoph. Saint Gregory saith, that God
spareth some in this world, to torment them
afterward; and some hee tormenteth heere,
which hee will afterwards spare. This is a
Christian mans comfort, that by present tri-
bulation, he shal escape euermlasting damna-
tion. For, according vnto the coman prouerbe,
God neuer doth punish one thing twise.

Epaph.

Epaph. Of these your words I conceiue a good hope, that although God punisheth me iustly for my sins, yet he will not take away his mercy from me.

~~Ph. Do be you sure, for these be his words~~
 by the Psalmograph; If they forsake my law, and walke not in my iudgements: If they breake my statutes, and keepe not my commandements, I will visit their offences with the rodde, and their sinnes with scourges. Neuerthelesse, my louing kindesse will I not utterly take away from them, nor suffer my truth to faile. My couenant will I not breake, nor alter the thing that is gone out of my lips. ^{Psalm 89.} Heere God our mercifull Father promisseth, that though he punisheth vs for our sinne and wickednesse, that by this meanes hee may call vs vnto repentance and amendment of life; yet will not hee take away from vs his mercy and louing kindnesse. But whensoever wee turne vnto him, repent vs of our former life, call on his blessed Name, beleue and hope to haue remission of sinnes for Christs sake, and labour to frame our life according to the rule of his holy testament: hee will surely receiue vs ioyfully, pardon all our iniquities, and as dearely loue vs, as though wee had neuer offended his diuine Maiestie. **G D D**
 faith

saith also by the Prophet Ieremie. When
 I take in hand to root out, to destroy, or to
 cast away any people or kingdome; if the
 people against whom I haue thus deuised,
 conuert from their wickednesse, I will re-
 pent of the plague that I deuised to bring
 vpon them. The Prophet Ezech also saith:
 If the vngodly forsake his waies, and the
 vnrighteous man his owne imaginatons,
 and turne againe vnto the Lord, hee will
 surely be mercifull vnto him: for he is ve-
 rie readie to forgiue. Hee will not alway be
 chiding (saith the Psalmography) neither
 keepeth he his anger for euer. Yea, like as
 a father pittieeth his owne children, even so
 is the Lord mercifull vnto them that feare
 him. For he knoweth whereof we be made,
 he remembreth that we are but dust. My
 thoughts (saith God) are to giue you peace,
 and not trouble. Though the Lord puni-
 sheth vs for our finnes, yet doth he not pu-
 nish vs to cast vs away, and to condeigne
 vs, but to call vs vnto repentance, to mor-
 tifie our fleshly lusts, and afterward to make
 vs the more circumspect in obseruing the
 rules of our profession, that is, the Christian
 profession; as that princely Prophet saith: It
 is great lie for my wealth that thou hast pu-
 nished me, and brought me lowe, even that

X Ielfare, advantage.

Ier. 18.

Isaiah
Ezech 18.

Psalm 103.

ist

Ier. 29.

Why God
punisheth
vs.

Psalm 119.

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I may learne thy righteous ordinances.
 Aleration or trouble, saith the Prophet, gi-
 ueth vnderstanding. And whensoever wee
 repent and cease to sinne, the Lord straight-
 waies remoueth and taketh away the crosse ^{Ely. 28.}
 that he hath laid vpon our backs, and putteth
 his blessing againe plentifully vpon
 vs. For though hee make a wound he gi-
 ueth a plaister, though he smite hee maketh ^{Iob 5.}
 whole againe. The Lord killeth and maketh
 aliuie, bringeth downe to the graue, and fet- ^{1 R. 13.}
 teth vp againe. The Lord maketh poore,
 and maketh rich, bringeth lowe, and lifteth
 vp againe. After a shorte, O Lord (saith ho-
 lie Tobie) thou makest the weather faire and
 calme, after weeping & heaviness thou gi- ^{Tob. 3}
 uest great ioy. Thy Name (O God of Isra-
 el) be praised for ever.

Euseb. If God loueth a man, and inten-
 deth to make him partaker of euermoring
 glorie; hee will not cease to punish, vntill
 hee knowledgeth his fault, repenteth, and
 becommeth a new man.

Phile. We say truth. For vnto this end doth
 God correct, such as he loueth, and intendeth
 to saue. The Lord saith by the Prophet, that
 he will punish his people which sinne against
 him, & run awhoring after strange gods, un-
 till they confesse thir faults and say: I will
 turne

De. 2.

turne againe to my first husband, for at that time was I better at ease than now. *Hosea II*

Chasto. This is a great comfort for a Christian man in his affliction, to heare that God punisheth him in this world to this end, that he may cease to sinne, that hee may repent, turne againe vnto the Lord his God, and so for euer be saued.

Epaph. But I pray you rehearse vnto mee out of the holy Scripture, for the quietnesse of my conscience, some histories which may declare vnto mee, that God punishing sinners for their disobedience, doth after ward when they repent and turne, forgive them, and receiue them againe into his fauour.

Num. 21.

Pinto. In the fourth booke of Moyses, called Numbers wee reade that the people of Israell murmured and grudged against God, and against Moyses, saying vnto Moyses, *Wherefore hast thou brought vs out of Egypt? For to die in the wilderness? For here is neither bread nor water, and our soule loatheth this light bread. Now see pee the sinne of the Israelites. They murmur, they grudge, they are unfaithfull, impatient, and disobedient against God, and against his lawfull Magistrate. Now heare againe the reward of sinne. Wherefore the Lord sent fiery serpents among the people, which stung*

The sick mans Saluc.

51

King them, and much people of Israel
 died. Here haue yee the punishment of
 the sinne. Now heare also the remedie a-
 gainst this punishment, and the salue against
 this plague. Therefore the people came
 vnto Moses, and said: We haue sinned, for
 we haue spoken against the Lord, and against
 thee. Make intercession to the Lord, that hee
 take away the Serpents from vs. Here the
 people of Israel repented, confessed their
 sinne, turned againe vnto the Lord, and be-
 sought Moses to pray for them vnto the
 Lord. Repentance, confession of the sinne,
 conuersion vnto the Lord, and faithfull
 prayer, are the meanes whereby Gods wrath
 is turned away from vs, and his plagues
 cease. For when Moses had made interces-
 sion for the people; the Lord said vnto him:
 Make a brasen Serpent, and set it vp for a
 signe, that as many as are bitten may looke
 vpon it and liue. And Moses made a Ser-
 pent of brasle, and set it vp for a signe, and
 when the Serpents had bitten any man, he
 beheld the Serpent of brasle, and was hea-
 led. Here see you the mercy of God euen in
 the midst of the crosse, towards penitent
 sinners. The Israelites sin, God plagueth:
 the people repent, God turneth away his
 plague, and healeth them.

Epaph.

Epaph. A comfortable hystorie. ~~we there~~
~~the such in the holy Scriptures?~~

Phil. ~~Uerie mann.~~

Epaph. ~~Rehearse them I pray you, for I be~~
 light to heare such comfortable hystories.

2 Par. 5.

Here hee

Phil. I am verie glad. Manasse King of
 Juda was an abhominable Idolater: He
 went to and built the hill altars which good
 king Ezechias his father had broken downe
 and he reared up Altars for Baal, and made
 groues, and worshipped all the host of hea-
 ven, and serued them. And he built altars in
 the house of the Lord, whereas the Lord yet
 had said: In Jerusalem shall my name be
 for ever. And he builded altars for all the
 host of heaven in the Courts of the house of
 the Lord. And hee burnt his children in the
 fire, in the valley of the sonne of Hinnon. He
 was a Sorcerer, he regarded the flying of
 birds, used incantments, and maintained
 workers with spirits, and seers of fortunes,
 and wrought much euill in the sight of the
 Lord to anger him withall. And as he him-
 selfe was an Idolater, and forsooke the Lord
 God of his fathers: so likewise made hee
 Juda, and the inhabitants of Jerusalem to
 erre, and to doe worse then the Heathen, &c.
 Now haue ye heard how grauously King
 Manasse sinned against the Lord his God.

Christ.

The sick mans Salve.

53

Christo. His sinnes were great and worthy of much punishment.

Ezech. ~~Yea, of everlasting damnation, if he were handled according to his deserts.~~

Epaph. ~~I pray you what became of him?~~

Phile. Albeit the sinnes of this Manasse were great, yet behold the louing kindnesse of God towards him and his people. Before he sent any punishment among them, he raised up his Prophets, which exhorted both him and his subjects to turne from their euill; to repent, and to walk in the ordinances and lawes of God; but both hee and his people would not heare the gentle admonition of God by his Prophets, ~~neither~~ ^{neither} regarded them. ~~nor~~ ^{nor}

Epaph. ~~Of what harts: but how then?~~

Phile. When the Lord sawe, that by no meanes they would turne from their abominations, and went forth still to offend, he brought vpon them the captaines of the host of the King of the Assyrians, which tooke Manasse in hold, & bound him with chaines, and caried him to Babylon.

Theoph. ~~Of the righteous iudgements of God!~~

Epaph. ~~Heere wee see that Manasse was punished for his sins, yea, and that worthily. But did God cast him away for ever?~~

C

Phile.

~~Phile. He shall beare:~~ When Manasse was in tribulation, hee besought the Lord his God, and humbled himselfe exceedingly before the **G D** of his fathers, and made intercession to him, and God was intreated of him, and heard his prayer, and brought him againe to Jerusalem into his Kingdome. And then Manasse knew that the Lord was God. After this hee became a new man, and took awaie strange gods and images out of the house of God, and all the altars that hee had built in the mount of the house of God, and Jerusalem, and cast them out of the city. And he prepared the altar of the Lord, & sacrificed thereon peace offerings, and thank offerings, and charged Juda to serve **y** God of Israel.

~~Christo. Oh happy change!~~

Epa. ~~Dea.~~ O the great mercies of God!

~~Phile.~~ In this history manie notable things are to be learned. First, if any such as God intendeth to saue, doe offend and breake his holie commandements, the Lord will not suffer them to escape unpunished, but hee visiteth them with his louing rod of fatherly correction, that by this meanes he may call them to repentance and saue them. Secondly, wee learne, that when the Lord correcteth vs, and casteth vs into trouble, then

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as wee see in Manasse, wee make haste vnto the Lord, seeke him, praye vnto him, humble our selues before his diuine Maiestie, and become new men, as the Psalmist saith: Psal. 78.
 When hee slew them they sought him, and turned them early, and enquired after God: And they remembred that **G D** was their strength, & that the high **G D** was their Redeemer. God himselfe also saith by the prophet; In their aduersitie they shall earlie Ose 7 seeke me, and say; Come let vs turne againe vnto the Lord. For hee hath smitten vs, and hee shall heale vs, hee hath wounded vs, and hee shall bind vs vp againe. Thirdly, he setteth forth vnto vs the great and exceeding mercies of God towards penitent sinners, whom so soone as they conuert and turne, he receiueh into his fauor, forgiveth them, taketh awaie his plagues, and restoreth them to their former, or else much better state, according to this saying of the Prophet; Esay 55 If the vngodly will forsake his waies, and the vnrightheous his imaginations, and turne againe vnto the Lord, the Lord will surely haue pittie on him; for he is verie ready to forgive. Fourthly, wee learne of this Historie, what the duetie of such is, whome God tofore had plagued, and now restored to their former state. Merely, to become

new men, to walke for ever after in the fear of God, to mortifie their carnall affects, to flee from sinne, as from a venomous Serpent, to garnish their cōuersation with godlie and Christian manners, and to serue the Lord God in holinesse and righteousness all the daies of their life. So saith the psalmist, It is greatly for my profit, that thou (O Lord) hast corrected mee, that I may learne thine ordinances. Hereto pertaineth the saying of the prophet: Veritas giueth vnderstanding. O Lord thou hast corrected me; & thy chastening haue I receiued as an vntamed calfe, saith the Prophet Ieremy. Turne mee and I shall be turned; for thou art my Lord God: yea, as soone as thou turnest mee, I shall reforme my selfe: and when I vnderstand, I shall smite vpon my thigh.

Epaph. Manye godlie lessons haue you taught vs out of this historie, Brother Philemon. They that read and consider the histories of the holy scriptures in this manner, they are no vain readers, but they read with much profit.

Phile. This is the true vse of histories: otherwise to read them auayles little. In the histories of the holy scriptures, as in most pleasant mirrors and goodly glasses, we behold our fraile nature, our wicked will, our

Luk 1

Psal 119

Esay 28

Ier. 31

The true
vse of rea-
ding the
Scriptures.

brutish The sick mans Salue.

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beastlike manners & sinful life, we see Gods iustice, punishment, and vengeance vpon y^e disobedient and stiffnecked transgressours of his holie commandements. Againe, wee behold his tender mercy & louing kindnesse toward penitent sinners, & how readie he is to forgiue whensoever wee turne vnto him. Moreover, in holy histories we consider what our dutie is towards God, after we haue receiued benefits of him. Merely, to labor vnto the vttermost of our power to be thankfull vnto him, & to liue worthy his kindnes. These and such like things must the godlie reader consider, when he reads the histories of the holy Scriptures, or else his reading auaileth very little.

Theoph. It is truly said.

Epaph. I remember that I heard once y^e praier, which Manasses King of Iuda praied vnto God, when hee was prisoner in Babylon: I would gladly heare it againe.

Phil. Is there not a Bible here?

Euseb. Here is one.

Epaph. I pray you turne vnto the praier, and read it vnto me.

Euseb. ~~The praier is this.~~

*Eusebius
he read the praier
of Manasses.*

Lord Almighty, GOD of our Fathers The praier
Abraham, Isaac, and Jacob, and of the
righte. nasses.

E 3

X Note MS

righteous seede of them, which hast made hea-
 uen and earth with all the ornaments thereof,
 which hast ordained the sea by the word of thy
 commandements, which hast shut vp the deepe,
 and hast lealed it for thy fearefull and laudable
 name, which all men feare, and tremble before
 the face of thy vertue, and for the anger of thy
 threatning which is not able to bee borne of sin-
 ners. But the mercie of thy promises is great
 & vnsearchable for thou art the Lord God most
 high aboue all the earth, long suffering, and ex-
 ceeding mercifull, and repentant for the malice
 of men. Thou Lord of thy goodnesse hast pro-
 mised to the penitent remission of sins: & thou,
 the God of the righteous, hast not put repen-
 tance of the righteous *Abraham, Isaac & Iacob*,
 vnto them that haue not sinned against thee: but
 because I haue sinned aboue the number of the
 sands of the sea, & that mine iniquities are excee-
 ding many, I am brought lowe with many bonds
 of Iron, and there is in me no breathing: I haue
 prouoked thine anger, & done euill before thee
 in committing abominations, & multiplying of-
 fences. And now I bow the knees of my heart,
 requiring goodnesse of thee. O Lord I haue sin-
 ned, Lord I haue sinned, and I knowledge mine
 iniquitie. I desire thee (O Lord) to forgiue mee,
 and destroy me not for mine iniquities, neither
 doe thou alwaies remember mine euils to punish
 them.

The sinner will remember that

The sick mans Salue.

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them, but saue mee (which am vnworthy) after thy great mercie, and I will prayse thee euerslastingly all the dayes of my life: for all the power of heauen praiseth thee, and vnto thee belongeth glory, world without end, Amen.

Epaph. A fruitfull and godly praier. God giue mee grace to repent, and praise; that I may haue my Lord my God mercifull vnto mee. For I haue also grievously offended my Lord God. And I most humbly beseech him for his Names sake to haue mercie on me, and to forgive me.

Phile. Be of good comfort and weep not; God, seeing your repentant and faithfull heart, hath freely forgiven you all your sins, and cast them away behind his back, so that hee will neuer remember them more. The blood of Iesus Christ, Gods son, hath made you cleane from all sinne. By the offering of Iesus Christs bodie ~~done~~ once for all, you are sanctified and made holy, ~~you~~ are y^e blef^d of God; for your iniquities are forgiven, your sins are couered, and no vnrightheousnes shall be laid to your charge. 1 Iohn 1
Heb. 10.
Psal. 33

Epaph. God grant it.

Phile. It is most certaine, that where repentance and faith is, there also is Gods mercy, fauour, louing kindnesse, and remission of sinnes. Thou, O Lord, haue the totter-
many

Sap. 11

Esay 28

Rom. 10

Iohn 11

Iohn 3

man ~~maketh as though thou fauest not the~~
~~sinnes of men for repentance sake.~~ And the
 Prophet saith: All that beleue on him, hee
 speaketh of Christ shall not be confounded.
 And Christ saith of himselfe; I am the resur-
 rection and the life; hee that beleueth on
 mee, yea though hee were dead, yet shall hee
 liue; and whosoever liueth, and beleueth on
 me, hee shall neuer die. Also in another place
 hee saith; God so loued the world, that hee
 gaue his onely begotten son, that whosoever
 beleueth on him should not perish, but haue
 euermourning life: For God sent not his son
 into the world to condemne the world, but
 that the world through him might be saued.

Epaph. Godly and comfortable sentences.
 God giue me grace neuer to forget them.

Christo. Amen.

Epaph. You, Brother Philemon, haue re-
 hearsed two notable and comfortable histo-
 ries out of the olde testament, which declare
 that GOD punishing sinners for their diso-
 bedience, both notwithstanding, afterward
 when they repent and turne, forgives them
 and receiue them againe into his fauor. Re-
 hearse vnto me also, I praye you, one or two
 histories out of the newe Testament, con-
 cerning this matter.

Phil. I will do it very gladly. Do you re-
 member

The sick mans Saluc.

tells the parable of the Prodigal
Sun (ch. 61)

~~member the historie of the prodigall sonne,~~
~~written in the Gospell of blessed Luke?~~

~~Epaph. What is that I pray you?~~

Phile. Blessed Luke telleth that a certaine
man had two sonnes, and the yonger of
them said vnto his father, Giue mee the por-
tion of the goods that to mee belongeth, and
hee diuided vnto them his substance.

Luke 15

~~Hee had not heard of his fathers libera-~~
~~lity towards his sonne. It followeth:~~

And not long after when the yonger sonne had
gathered all that hee had together, hee took
his iourney into a farre countie, and there
hee wasted his goods with riotous liuing.

Heere wee see the wickednesse of the sonne.
Now behold the plague of God; And when
hee had spent all, there arose a great dearth
in all the land, and hee began to lacke,

want

and went and came to a citizen of the same coun-
trie, and hee sent him to his farme to keepe
swine.

And hee would haue filled his belly
with the eads that the swine did eat, and no

hunks

man gaue vnto him. Thus you see into how
great misery hee is fallen for the misusing
of his goods.

Behould now againe his re-
pentant and sorrowfull heart. Then hee
came to himselfe and said; How many hired
seruants at my fathers haue bread enough,

and I perish with hunger? I will arise and
go

go

go to my father, and I will say vnto him, fa-
 ther, I haue sinned against heauen, and be-
 fore thee, and am no more worthy to be cal-
 led thy sonne. make mee as one of thy hired
 seruants. And hee arose and came to his fa-
 ther. Now marke also the pittifull compas-
 sion and tender mercie of his father toward
 his sonne. But when he was yet a great way
 off, his father saw him and had compassion,
 and ran and fell on his neck, and kissed him.
 And the sonne said vnto him: Father I haue
 sinned against heauen and in thy sight, and
 am no more worthy to bee called thy sonne.
 But the father said to his seruants, Bring
 forth the best garment, and put it on him,
 and put a ring on his hand, and shooes on
 his feet. And bring hither that fat calfe, and
 kill it: and let vs eat and be merry: for this
 my sonne was dead and is alīue againe. hee
 was lost and is found. And they began to bee
 merry. In this history ye do see the exceeding
 great mercie of God towards penitent sin-
 ners most liuely painted & set forth. So soon
 as this wastfull son repented him of his rio-
 tous liuing, and had a mind to retorne home
 vnto his father, & to humble himselfe before
 him, and to desire mercy & forgiveness of his
 sinnes; Oh how gladly, how ioyfully, & how
 louingly did his father embrace him? sweetly

kisse

The sick mans Salve.

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kisse him? friendly salute him? and fo-~~dear~~
 He receiue him into his fauor, as though hee
 had not offended?

Ep4. O the great & infinite mercies of God!

Phile. Heere you see, that to be true which
 God himselfe saith by the Prophet. Thou ^{18.3}
 disobedient Israell, turne againe, saith the
 Lord, and I will not let my wrath fall vpon
 thee; for I am merciful. Saith the Lord, and
 I will not alwayes beare displeasure against
 thee, &c. O ye disobedient children, turne a-
 gaine. Saying, Lo wee are thine, for thou art
 the Lord our God, and so shall I heale your ^(Jer III)
 back turnings. By another Prophet hee al-

so saith; As true as I liue, saith the Lord ^{Ezech 34}
 God, I haue no pleasure in the death of the
 wicked, but much rather that the wicked
 turne from his way & liue. Turne you, turn
 you from your vngodly waies, O ye of the
 house of Israel. O wherefore will ye die?

~~The wickednes of the wicked shall not hurt~~
~~him, whensoever he conuerteth from his un-~~ ^{Ezech xxxiii}

godlinesse. Againe by the foresaid prophet,
 hee saith: Repent and turne yee from all
 your iniquities, and your iniquities shall ^{Ezech 18}
 worke you no displeasure. Cast away from
 you all your wickednesse wherein yee haue
 offended, and make you a new heart and a
 new spirit. And wherefore will ye die O ye
 house

house of Israel? For I wil not that any man should dy, saith the Lord. Returne therefore, and liue.

Epaph. Are these words spoken as well to ^{to us} us, as the people of Israel?

Phil. Yea to vs: Of a truth, saith blessed Peter, I perceiue that there is no respect of persons with God; but, in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Is hee the God of the Jewes onely? Is he not also the God of the Gentiles? Yea, even of the Gentiles also, saith blessed Paul. For it is **GOD** onely which iustificieth the circumcision that is of faith, and uncircumcision thorough faith. For hee is not a Jew, which is a Jew outward: neither is it circumcision, which is outward in the flesh; but he is a Jew, which is hid within, and the circumcision of the heart is true circumcision, which consisteth in the spirit, & not in the letter, whose praise is not of men but of God. There is no difference betwene the Jew and the Gentile. For one is Lord of all, which is rich vnto all that call vpon him. For whosoever doth call on the name of the Lord shal bee safe. Therefore whatsoeuer things were written aforetime, they were written for our learning, that wee through patience and comfort of

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Afr. 10

Rom. 3

Rom. 2.

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Rom. 15

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the Scriptures might haue hope.

Theoph. ~~Yea~~ Gentiles, saith S. Paul, were in times past without Christ, beeing ^{liens} ~~aliens~~ from the common wealth of Israel, and strangers vnto the Testament of promise, hauing no hope, & being without God in this world. But now by the meanes of Christ Iesus, ye which sometime were a far off, are made nigh by the bloud of Christ. For hee is our peace, which hath made of both one, and hath broken downe the wall that was a stop betweene vs; and hath also put awaie through his flesh, the cause of barred, euen the law of commandments contained in the lawe written, for to make of twaine one new man in himselfe, so making peace, and to reconcile both vnto ~~God~~ ^{God} in one body through the crosse, and ~~his~~ ^{he} hatred hereby; and came and preached peace to you which were a far off. and to them which were nigh. For through him wee both haue an entrance in one spirit vnto the Father. Now therefore yee are not strangers and foreigners, but citizens with the Saints, & of the household of God. and are built vpon the foundation of the Apostles & Prophets, Iesus Christ himself being the head corner stone; in whome what building soeuer is coupled together, it groweth vnto an holie Temple

Temple of the Lord: In whom yee also are builded together, to be an habitation of God through the holie Ghost.

Epaph. Blessed bee the Lord our G D D, which hath made vs Gentiles also partakers of his beauenly blessings. But, brother Philemon, hitherto haue ye rehearsed out of the new Testament but one historie. ~~Your promise was to recite two at the least. I will fill your promise & praise you.~~

Iohn 5,

Phile. In the Gospell of Iohn, wee read, that there was a certaine man which had beene diseased eight and thirtie yeares, plagued of God (without doubt) for his sinnes. So soone as our Saviour Christ perceiued that hee had a minde to bee made whole, hee saide vnto him, Rise, take vp thy bedde and walke, and straightwaies the man was made whole. Afterward Christ found him in the Temple, and said vnto him, Behold thou art made whole; looke thou sinne no more after this, lest a worse thing chance vnto thee. These wordes of our Saviour Christ doe plainly declare, that this man was a greuous sinner; and that this his long disease, sicknes, and trouble, was cast vpon him for his sinne, and disobedience against the Lord his God. And yet note, that so soone as he had a mind to be made whole,

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even before he made his ^amonie vnto Christ,
 or knew what Christ was, this most louing
 and gentle Sautour made him whole, and
 made him sin no more.

Ezech. Heere is that fulfilled which God ^{before}
 speaketh by the Prophet. It shall be, that ^{Ezech.}
 ever they call, I will answere them. While
 they are yet but thinking how to speake, I
 shall heare them.

Phile. The history of the theefe which was
 put to death with Christ, is not to bee let
 passe. What a malefactor and wicked per-
 son hee was, the holy scripture ~~both~~ declares.
 Notwithstanding, so soone as he humbled
 himselfe, repented him of his former life, ^{Luke}
 confessed his sin, and called vpon Christ for
 mercy, saying, Lord remember mee when
 thou comest into thy Kingdome; hee was
 straight way receiued into fauour, and heard
 these most comfortable words at the mouth
 of Christ: Verely, I say vnto thee, this day
 shalt thou be with me in Paradise.

Christ. Here is also the saying of ~~God~~
 by the Prophet found true: At all times when
 a sinner turneth vnto me, saith the Lord, I will ^{XVIII)}
 no more beare his iniquities in minde, but
 freely forgiue them. (Ezech. ~~R~~)

Epaph. Heere is then a good and comfort-
 able lesson, that whensoever we turne from
 our

our wickednesse, the Lord our God will forgive vs our sinnes, and giue vs fauor, grace, mercy, life, and euermoring glorie.

W Phil. Truth it is, Brother Epaphroditus: beleue it, and all things shall goe well with you. You shall find much comfort and great ioy in your conscience. A quiet and merrie heart shall you haue within you, as Saint Paul saith. Wee beeing iustified by faith, haue peace: that is to say, quietnesse of conscience toward God, through the Lord Iesus Christ, by whom also it chaunced vnto vs to bee brought in through faith vnto this grace wherein we stand, and reioyce in hope of the glorie of God. How greatly also doe the histories of the wounded man, and of the lost sheepe, ~~as I may let other passe~~ set forth Gods exceeding mercie towards penitent sinners, bee they neuer so grieuously wounded and diseased: A certaine man, saith our Saviour Christ, descended fro Ierusalem to Iericho, and fell among theeues which robbed him of his raiment, & wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine ~~W~~ ^Woman that same waie, and when hee saw him be passed by. And like wise a Leuite, when hee came nigh to the place, came and looked on him, and passed by. But a cer-

tain

• Joyful

(Rom. 8)

X. XVII
(Luk. 16. 17)

Luk. 23

The sick mans Saluc.

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tain. Samaritan, as he journeyed came vnto him, and when he saw him he had compassion on him, and went vnto him, & bound vp his wounds, and poured in oile and wine, and set him on his owne beast, and brought him to a common Inne, and made provision for him. And on the morrow when he departed, he took two pence, & gave them to the host, and said vnto him: Take care of him, & whatsoever thou spendest more, when I come againe I will recompence thee.

Epaph. There was small charitie both in the Priest and in the Leuite.

~~Phile. You say true.~~

Epaph. But who is that Samaritan? for he was very gentle and louing.

Phile. Christ Jesus the Lord, which is the selfe-gentlenesse and loues, which also refuses no labour, no paine, no cost, in seeking our saluation. He it is alone which, as the Prophet saith, hath taken on him our infirmities, & borne our paines. Hee himselfe, as Peter saith, bare our sinnes in his bodie on the tree, that we being deliuered from sinne, should liue vnto righteousness. By whose stripes we were healed: for we were as sheep going astray, but are now returned to the Shepherd and Bishop of our soules.

Epaph. You spake of the lost sheep also.

¶

Phile.

ic 15

Phile. ~~Truth~~ Blessed Luke telleth that parable on this manner: What man among you hauing a hundred sheepe, if hee lose one of them, doth not leaue ninetie and nine in the wilderness, and goe after that which is lost, until hee finde it? And when hee hath found it, hee layeth it upon his shoulders with ioy. And as soone as he commeth home, hee calleth together his louers and neighbours, saying vnto them: Reioyce with me, for I haue found my sheepe that was lost. Whereof our saviour Christ concludeth; I say vnto you, that likewise ioy shall bee in Heauen ouer one sinner that repenteth, more than ouer ninetie and nine iust persons which need no repentance. This parable, with the other of the woman that lost a groat, setteth forth maruellouslie the louing kindnesse of Christ toward penitent sinners. For of that hee also concludeth, and saith, Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

Epaph. Great comfort is there for penitent sinners and weake consciences, in these histories & parables which you neighbour **Philemon** haue full gently declared vnto me.

Phile. I am glad, Brother Epaphroditus, to heare you so say. And be you well assured, they

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they are no lesse true then comfortable. Per-
swade your selfe that Christ is a most loving
and faithfull Physician, to so manie as feele
themselves diseased: yea, hee so much tender-
eth our health that hee calleth vs vnto him,
and promisseth, that hee will ease vs of our
griefs, if wee will come vnto him, and heale
all our diseases. They that are strong need
no Physician, but they that are sicke. And
Christ came not to call the righteous, but
sinners vnto repentance. If yee therefore
feele your selfe sicke or grieued with the
burden of sinne, come vnto the Physician
Christ, shew him your wounds, and hee will
vndoubtedly heale them, as yee heard afore
of the wounded man. Despaire not, though
your sinnes bee neuer so great and innume-
rable. For the Sonne of man came to seeke,
and to saue that was lost. Christ is the Lamb
of God which taketh away the sinnes of the
world. This is a true saying, and worthe of
all men to bee receiued, that Christ Iesus
came into this world to saue sinners. Who-
soever beleue on him shall not bee ashamed.
Because hee hath put his trust in mee, saith
God by the Psalmist, I will deliuer him: yea
I will defend him, because hee hath knowne
my Name.

Epaph. Then I trust, whether the Lord my

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God

Mat. 9.

care
for

Mat. 9.

Luk. 10

Luk. 20
1 Iohn 11 Tim. 1.
Esay 28.
Rom. 10

Psal. 19

God punisheth me for the triall of my faith, & for my sinne: so that by this meanes hee may call me vnto repentance, it is no token of his wrath and heauy displeasure toward me.

o.3

eb. 12

poc. 3

Phile. So be ye well assured.. For whom the Lord loueth, him he chasteneth, and yet delighteth in him, as a father in his own son. What son is hee whom the father chasteneth not? If we be not under correction, saith S. Paul, whereof all are partakers, then are we bastards & not sons. And God himself saith; As many as I loue I rebuke and chasten. So that this your sickness is þe louing visitation of God, sent vnto you not for your destruction, but for your saluation.

Epaph. I may then be bold to call vpon the Lord in my sickness.

Phile. Why not? God hath commanded you so to do, and hath also promised to heare you.

Epaph. Where is that commandement & promise of God?

Phile. It is written in a certaine Psalm, by that princely prophet Dauid.

Epaph. Let me heare it.

Phile. Call on mee, saith God, in the time of thy trouble, and I will deliuer thee, and thou shalt honour me. Heere God doth not onely command vs to call on him in the time of

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of our trouble: but also hee promiseth graciously to heare vs, and grant vs our requests. And for this his benefit, he requireth nothing of vs but thanksgiving. (Ps. 1.)

Childe. Full gracious is the Lord, and a strong hold in the time of trouble: he knoweth them that put their trust in him: The Lord is high vnto them that are of a troubled heart, and will saue such as bee of an humble spirit. The Lord healeth those that are broken in heart, and giueth medicine to heale their sickness. The Lord remembered vs, saith the Psalmist, when wee were in trouble: for his mercie endureth for ever. Vnto whom shall I haue respect, or whom shall I fauor, saith God by the Prophet? Verily euen him that is miserable, poore, lowe brought, troubled in spirit, and standeth in awe of my words. Psalm. 33
Psalm. 14
Psalm. 137

Phile. Truth it is, that the Lord is good and gracious vnto them that put their trust in him, & to the soule that seeketh after him. Therefore Brother Epaphroditus, feare not in this your sicknesse, diligentlie, and without ceasing to flie vnto GOD with heartie and faithfull prayers, nothing doubting but that he wil fauourably heare you, and geue you whatsoever you aske according to his will, as Saint Iohn saith; This is the trust Esa. 7. 6
Zach. 1
1 Ioh. 5

that wee haue in him: that if wee aske any
 thing according to his will, hee heareth vs.
 And if wee know that he heareth vs; whatso-
 euer we ask, we know that we haue the petti-
 tions that we desire of him. For the Lord is
 nigh vnto all that call on him, yea, all that call
 on him in truth. After this manner did all
 good men and women behaue themselves,
 whensoever they were assailed with any
 kinde of trouble or aduersitie. King Ezechi-
 as, when hee was greiuously sicke, and had
 receiued a commandement from God that
 hee should set his house in order, for hee
 should die, and not liue, turned his face to
 the wall, and prayed vnto the Lord, and the
 Lord heard him, made him whole, and sa-
 ued him alliue fifteene yeares after. The three
 children, Sdrach, Meshach, and Abednego,
 when they were cast into the fierie Furnace,
 because they would not worship the Golden
 image at the commandement of King Ne-
 buchadnezzar, prayed vnto the Lord, and hee
 both graciously heard them, and deliuered
 them. Daniel being in the denne of Lyons,
 prayed vnto God, and was preserved. Su-
 lanna, forsaken of all men, and at the point
 to be stoned vnto death, through the vnjust
 and false accusations of two wicked iudges,
 prayed vnto the Lord her God; and there was
 both

al. 145

gh

Reg. 20

Hzechiah

Dan. 3

Dan. 6

Dan. 17

Thus did Zerubbah, Shadrach & his
The sick mans Salue. and Daniel 75

~~both heard and safely deliuered.~~ Our Saviour Luke
 our Christ, in the time of his trouble and
 passion, prayed so feruently vnto his hea-
 uenly Father, that his sweat was like drops
 of bloud trickling downe to the ground.
 Blessed Stephen, when the stones came Acts 7
 battering vpon his body, prayed earnestly.
 When Peter was in prison, there was pray- Acts 12
 ers made of the congregation for him. Ma-
 ny other such examples haue wee in the ho-
 lie Bible, which declare vnto vs, that all
 good men and women in their aduersitie
 haue alwaies fled vnto God by feruent pray- 1 Cor.
 er for remedie, neither haue they beene de-
 ceived of their purpose. For God is faith-
 full, which will not suffer vs to bee tempted
 aboue our strength, but shall in the midst
 of the temptation, make a way that wee may
 bee able to beare it. For the Lord himselte Psal. 19
 saith; Forasmuch as hee hath put his trust
 in mee, I will deliuer him: I will be good to
 him, because he hath knowne my Name. He
 hath cried vnto mee, and I will graciously
 heare him. I am with him in trouble, I wil
 deliuer him, and bring him vnto honour.
 With long life wil I satisfie him, and shew
 him my saluation. When I was in trouble
 (saith Dauid) I called vpon the Lord, and
 hee heard mee. Again he saith: I wil cal vp- Psal. 120
Psal. 128

on the Lord, which is worthe to be praised,
 so shall I be safe from mine enemies. The
 sorowes of death compassed mee, and the o-
 uerflowings of vngodlinesse made mee a-
 fraid. The paines of hell came about mee,
 the snares of death ouertooke mee. But in
 my trouble I called vpon the Lord, and made
 my complaint vnto my God, and he full gra-
 ciouly heard my voice from his holie Tem-
 ple, and my complaint came before him, so
 that it entered euen into his eares. And as
 Dauid in all his troubles cryed vnto the
 Lord, and was holpen; so did all his faith-
 full Ancestours, as these his words de-
 clare, and they also were heard. Our fathers
 hoped in thee, they trusted in thee, and thou
 didst deliuer them. They called vpon thee,
 and were helped, they did put their trust in
 thee; and were not confounded. And vnto
 this daie haue all the faithfull in their ad-
 uersitie cryed vnto the Lord, and haue recei-
 ued helpe. For there is one Lord of all, rich
 enough for all that call on him, so that who-
 soeuer calleth on the name of the Lord shall
 be safe. For none shall be confounded that
 putteth his trust in him. The poore man
 cryed saith Dauid, and the Lord heard him,
 and saued him from all his troubles. For the
 Angell of the Lord pitcheth his tents round
 about

Ps. 3

Rom. 10

Ios. 2

Acts 2

Ecc. 18

Psal. 34

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about them that feare him, and deliuereth them. Taste therefore and see how gentle, gracious, and louing the Lord is: blessed is the man that trusteth in him.

Euseb. Brother Epaphroditus, all these sentences and histories which our neighbor Philemon hath ~~hee~~ recited vnto you out of the holie Scriptures, ought to encourage you to pray vnto the Lord God in this your sicknesse with a strong and vnshaken faith, and to be fully perswaded that God will both graciously heare you, and also worke that in you which shall turne most vnto his glorie, and vnto the saluation of your soule. For behold, Esa. 59 the Lords hand is not so shorned that it cannot help, neither is his eare so stopped, that it may not heare. Our God is such a God as sa- Ps. 168 ueth. With the Lord our God there is health, Ps. 113 and hee laieth his blessing vpon his people. Whom did God euer despise that cald faith- Eccles. 2 fully vpon him? For God is gracious & mercifull, he forgiveth sinnes in the time of trouble, and is a defender of all them that seek after him.

Theoph. The wise man saith; Eccl. 8 Sonne, in thy sicknesse despise not thy selfe, but pray to the Lord, and he shall heare thee. Heere is a commandement given to pray vnto God in the time of our sicknesse, and also a promise

psal. 56

James 5

mise added, that he wil heare, heale, and help vs, as he saith by the Psalmist ; Call on mee in the day of thy trouble , and I will deliuer thee, and thou shalt honour mee.

Christo. S. James in his Epistle also saith, If anye bee diseased among you , let him call for the Elders of the congregation, and let them pray ouer him , & anoint him with oile, in the name of y^e Lord. And the prayer of faith shall saue the sick, and the Lord shall raise him vp, and if hee haue committed sins, they shall be forgiven him.

4 Reg. 10

Phile. That God, beeing faithfully called vpon , will helpe in the time of sicknesse, wee haue manie examples in the holie Scriptures, which make worthilie comfort vs, and stirre vp our faith towards God, looking for helpe at his most mercifull hand. But for this present , let this one example of King Ezechias suffice , who beeing appointed to die ; after hee had called on the Name of the Lord , the Lord our God graciouslie heard his request , restored him to his health, and gaue him fiftene yeares more to liue in this world, after this his sicknesse. Notwithstanding, Brother Epaphroditus , albeit wee doubt not, but that you praying vnto God in this your sicknesse , God will mercifullie heare you , and worke that in you which

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which shall bee most vnto his glozie, and the
 health of your soule ; yet forasmuch as you
 knowe not what is most expedient for you,
 bee content in all your prayers to submit
 your will to the good will of **G D D**. which
 without all doubt tendereth the health of
 your soule, more than anie mortall friend
 tendereth the health of your bodie. In all
 temporall and worldly things that you craue
 of God in your prayers, preferre the will of
 God before your owne will, and bee content
 to receiue at the hand of God, as shall bee his
 godlie pleasure to appoint. For whether we **Rom. 14**
 liue or die, wee are the Lords. An example
 hereof you haue in our Sautour Christ, which **Mt. 26**
 a little before his passion beeing greatly dis- **Mar. 14**
 mased with the terrours and feare of death, **Luke 22**
 prayed vnto his Heauenlie Father, that those
 bitter paines and torments, which were at
 hand for him to suffer, might bee remooued
 from him, so that hee might not suffer them.
 but bee free from them. Notwithstanding.
 knowing that the will of his heauenlie Fa-
 ther is euer best and most perfect, and that
 all willes of men ought to giue place vnto
 his godlie will, hee wished rather the will of
 God to bee done, than the will of him beeing
 man, and so submitted himselfe to **G D D**'s
 holie will, beeing contented to suffer in his
 body,

bodie, whatsoeuer should bee his godly pleasure to appoint. ~~The wordes of Christs~~
 Prayer in this behalfe are these; O my
 Father, if it bee possible, let this cup passe
 from mee: notwithstanding, not as I will,
 but as thou wilt. Againe, O my Father,
 if this cup cannot goe from mee, but what I
 must drinke it, thy will bee done. That wee
 ought all in our prayers for temporall
 things, to submit our will to the good will
 and pleasure of God, and to desire no more
 of him, then may stand with his blessed will,
 Christ our Lord and Saviour teacheth us in
 that common Prayer, which wee call the
 Lords Prayer, where wee pray on this man-
 ner; Thy will bee done in earth, as it is in
 heauen. This maner of praying practised the
 leper, which came vnto Christ to bee healed
 of his leprosie. Lord, saith hee, if thou wilt,
 thou art able to make mee whole. Here this
 faithfull leper confessed Christ, through the
 almightie power of his God-head to bee able
 to cleanse him, and to make him whole:
 notwithstanding, hee submitted his will to
 the will of Christ, that if the Lord Christ
 thought it not meet to make him whole, but
 that it was better for his saluation to conti-
 nue a leper still, hee refused not to suffer that
 plague of leprosie vpon his bodie, euen vnto
 the

W P
 Mat. 26

Mat. 6
 Mat. 28

for him

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the verie death. Thus affected, Neighbour
 Epaphroditus, must wee all bee whensoever
 we aske anie temporall or worldly thing of
 GOD. And this ~~trade~~ follow you in this ^{me Thou}
 your sicknesse, when you pray vnto GOD
 desire GOD to remoue this your disease
 from you, and to blesse you againe with the
 benefite of health, that you maie liue long,
 and see good daies on earth: yet in these your
 prayers be content to submit your will to his
 godlie will, yea, though Death should fol-
 low; knowing that if death do ensue of this
 your sicknesse, it shall bee no losse, but ad-
 uantage vnto you: as Saint Paul saith; ^{ch. 1.}
 Christ is to mee life, and death is to mee ad-
 uantage. On this manner did Christ our el-
 der Brother, submit his will vnto the wil of ^{be/}
 his heauenlie Father, as you afore heard; &
 so humbled himselfe, that hee became obedi-
 ent vnto death, euen vnto the death of the
 crosse. Note now what followeth. Where-
 fore God hath also exalted him on high, and ^{PRIN}
 giuen him a name which is aboue all names,
 that at the name of Iesus every knee should
 bow, both of things in heauen, and things in
 earth, and things vnder the earth, and that
 all ~~things~~ should confesse, that Iesus Christ ^{Tongues}
 is the Lord, vnto the praise of God the Fa- ^{LAKE}
 ther. He that humbleth himselfe, shall bee set
 high

1 Pet. 5.

high. For the Lord is a friend to them that be humble, and submit their wills to his goodly will and pleasure.

A prayer

Epaph. O Lord, thy will bee done, and not mine. I confesse (O heavenly Father) that my manifold wickednesse and innumerable sinnes, haue not onely deserved this sickness, which is thy most gentle, fatherly, and louing correction, but also some hell, and the bitter paines therof, if thou shouldest handle mee according to my deserts. I haue sinned, I haue sinned, O Lord God, against thy holy lawes, and I haue broken thy blessed commandments, most grievously offending thy glorious maiestie. Whatsoever I suffer I worthily suffer. Ah wretched as I am! My sinne I confesse, and with an humble heart and broken spirit, I flie vnto the throne of thy fauourable mercie; most humbly beseeching thee for Iesus Christs sake, to forgive mee all my sinnes which I haue committed against thy diuine Maiestie, from the houre of my birth vnto this present time, and to receiue mee into the holie fellowshippe of those thy blessed and chosen people, whom befoze the beginning of the World, thou didst appoint heires of thy heavenly kingdom in Christ Iesus our Lord, that they might for euer and euer raigne with thee in glory.

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gloze. Ab Lord giue mee grace to beare this
 crosse both patiently and thankfully. **Suf.**
 er me not once to murmur, grudge or spurn
 against thy holy will, but with a patient and
 thankfull heart, to wait on thy pleasure, bee-
 ing alwaie content to beare whatsoeuer bur-
 den thou laiest on my shoulders, with this
 persuasion & assured faith, that whatsoeuer
 suffer is vnto the gloze of thy name, & vnto
 the health of my soule. O Lord thy will bee
 done, & not mine. Amen, Amen. Neighbours,
 I am verie sicke, & my paine increaseth more
 and more.

Phile. The Lords will bee done in you,
 Neighbour Epaphroditus. Feare not, no al-
 though present death were at hand. For
 whether you liue or die, you are the Lords. **Rom. 8**
 God hath sealed you vp in Christs blood vn-
 to everlasting life. Your name is written in the book of life. You are of
 the number of those whom God before the
 foundations of the world were laide, hath
 chosen in Christ to be his sonnes and heires; **Luke 10**
 you are the deerevely beloued sonne of God; **Eph. 1**
 you are inheritaour of Gods glorious king-
 dome; God through your earnest faith in
 the blood of Christ, hath forgiven you all
 your sins that euer you committed against
 him, from the date of your birth vnto this
 houre.

Isay 25

psal 73

Rom. 8

con/e

condemned

spiritual

heere. Hee hath cast awaie all your iniqui-
 ties behinde his backe, so that hee will neuer
 remember them anie more : you are counted
 amongst them whose vnrightheousnesse is
 forgiven, and whose sinnes are couered, and
 vnto whom the Lord imputeth no sin. God
 loues you, and careth for you, & God is on
 your side : who can then dammage or hurt
 you ? Who can lay anie thing vnto your
 charge ? It is God that iustificeth you who
 then can condemne you ? You need not feare
 either Satan or sinne, or any other thing
 that should trouble your conscience. For
 there is no damnation to them that are in
 Christ Iesus, which walke not after the flesh
 but after the spirit. For the law of the spirit
 of life, through Iesus Christ, hath made you
 free from the law of sin and death. For what
 the law could not doo, inasmuch as it was
 weake because of the flesh, I that performed
 God, and sent his sonne in the similitude of
 sinfull flesh, and by sinne damned sinne in
 the flesh, that the righteousness of the lawe
 might bee fulfilled in vs, which walk not af-
 ter the flesh but after the spirit.

Epaph. I thank you, neighbour Philemon,
 for your ~~ghostly~~ and comfortable instructi-
 ons. For I am well comforted with these
 your words : and I faithfully beleene, that

God

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GOD the father for his promise sake made vnto all faithfull and penitent sinners in Christs bloud, hath so freely and wholly forgiven mee all my finnes, that hee wil neuer remember them more, nor lay them vnto my charge; but so loue mee, and tender my saluation, as though I had neuer offended his fatherly goodnesse. And in this faith I submit my selfe, my body and soule, and all that I haue vnto his godly will, to doe with me in all things, whatsoeuer his good pleasure shall be. ~~For the we, the we, we are~~ the Lords. And Lord I most humble beseech thee, call to remembrance thy tender mercies, & thy louing kindnes, which haue bene euer of old. O remember not my sinnes & offences of my youth: but according vnto thy mercie thinke thou vpon mee. O Lord, for thy goodnes. Turne thee vnto me: and haue mercie vpon me, for I am desolate and in misery. The sorowes of my hart are enlarged. O bring thou me out of my trouble. Look vpon my auersity & misery, & forgive me all my sinnes. O keepe my soule & deliver me: let me not be confounded, for I haue put my trust in thee.

Rom. 14
A prayer.
Psal. 12

Psal. 25

Phile. I much reioyce to see in you these workes of faithfull repentance. The humbling of your selfe before the Maiestie of
G God,

G O D, this lamenting of your sins, this faithfull and heartie calling on the Lords name for remission of sins in Christs blood, for y^e tranquillitie, peace, quietnesse and rest of Conscience, for the fauour and grace of God, for Gods will to bee done in you, is without doubt, a sure seale vnto your conscience, that **G O D** loueth, fauoureth, and tendereth you, yea, and that much more than any naturall Father maketh of his sonne. ~~Whoso serueth God, saith the wise man,~~ after his pleasure, shall be accepted, and his prayer reacheth vnto the clouds. The prayer of him that humbleth himselfe, goeth thorough the clouds, till she come nie. She will not be comforted, nor goe her way vntill the highest **G O D** haue respect vnto her. The Lord is nie vnto them that are of a contrite heart, saith the Psalmist, and will saue such as be of an humble spirit. The sinfull publican thus humbling himselfe obtained the fauour of God, remission of sinnes, and went home more righteous, than the proud pharisee. So likewise the Centurion confessing his unworthinesse for the receiuing of Christ into his house, obtained health for his sick seruant. Likewise the leper with diuers more, humbling themselves before Christ, obtained their hearts desire. For

God

et
Eccles. 5.

Psalm 34.

Luke 18.

Mat. 8.

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God, saith David, hath respect unto the prayer of the humble, and such as be destitute, & despiseth not their desire, but heareth their mournings, that hee may deliuer them and saue them.

Part II

Euseb. Now Neighbour, how doe you? I pray you be strong in God, and reioice in his sauing health.

Epaph. O Neighbour Eusebius, my body is weake, my heart is faint, my ~~wits~~ are feeble, my memorie almost faileth mee, no part of mee is free from sickness and paine. But Lord I beseech thee strengthen thou me, and endue me with power from aboue; that as the spirit is ready: so likewise the flesh which is euer weake and vncertaine, may bee obedient to thy godly will, & freely consent to the working of thy blessed pleasure. Lord increase my faith. Lord helpe mine vnbelleefe. Lord remember not mine old sins, but haue mercie vpon mee, and that soone, for I am come to great misery. Help me O God my Saviour, for the glory of thy name. O deliuer me, & be mercifull vnto my sinnes for thy names sake.

Euseb. God hath euer been mercifull vnto you, & so will continue vnto the end, doubt ye not.

Epaph. This is my onely comfort. And

O 2

Lord

under-
standing
isA p/ayer.
Mat. 26Luke 17
Mark 9

psalm 99

A prayer.
Psal. 68

Lord, I most humbly pray thee confirm what thou hast begun to work in me, and keep me blamelesse against the coming of thy dear Son. But where is my louing neighbour Philemon? I would be glad to haue his counsell in a certaine matter: where is he?

Phile. Neighbour, here at hand. What is your pleasure?

Epaph. I perceiue right well that my sicknesse doth not decrease, but increase, so that I cannot long continue in that state wherein I am now. And I thinke verelie that the Lord my God hath sent this sicknesse vnto mee, a messenger to forewarne me of my departure from this world, that when he cometh, he may not find me vnprepared or vnreadie. And I most hartily thank him for it. Therefore neighbour Philemon, and neighbours all, I thinke it best even out of hand to dispose of my temporal possessions, and to set an order in such worlde goods as God hath sent me; that after my departure there bee no dissension nor strife for them, among such as I most wish to bee linked together with perpetuall amitie, & continuall friendship. It shall also I trust be a great quietnes vnto my minde.

Phile. If you haue not alreadie & Brother Epaphroditus disposed & set an order to your
tem

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tempozal things. I wish it to be don with al expedition. For such things ought to be considered whē we be most perfect in health, for as much as our life is uncertaine, & we know not how soon death commeth.

Ep. I thought not that the time of my life had bin so short, & therfore I deferred y^e matter. But I see now that no man is certain of his life vntill to morrow: therfore ought we all to watch, and to prouide that wee bee not found vnreadie when the Lord commeth.

Mat. 24

Mat. 13

Apoc. 16

Theoph. When that godlie king Ezechias was sicke, God sent the Prophet Elay vnto him, and willed him to say vnto him on this wise. Thus saith the Lord God; Set thy house in an order, for thou shalt die & not liue. Here learn we the good wil of God: which is, that they whom the Lord hath indued with the goods of the world, should be fore their departure, set a godlie order and quiet state in their tempozall possessions.

4 R. 8. 2

Epaph. You saye truth, Neighbour Theophilus: and therfore I praye you bring hither pen, inke and paper, with all expedition, and let my will be written. For I thank the Lord my God, I am as wel contented to leaue the goods of the world, as euer I was to enioie them. And in this behalf I haue to thank the Lord my God, that since I came to the vse of

The true
vse of ri-
ches.

reason, & had any worldly possessions at al.
I haue alwaies made them to serue me, & I
neuer serued them, but at all times could be
contented to depart from them, whensoever
the gloze of God and the commoditie of my
neighbour did require.

Christo. Then did you vse your goods a-
right. And you were not rich in the world,
but in the Lord, and of the number of those of
whom it is written: Blessed are the poore in
spirit, for vnto them belongeth the kingdom
of Heauen. The Psalmist saith: If riches do
abound, set not thy heart vpon them. And the
holie Apostle commandeth, that they which
vse the world, should be as though they vied
it not. For the fashion of this world goeth a-
way. Saint Iohn also saith: See that ye loue
not the world, neither the things that are in
the world. For all that is in the world (as the
lust of the flesh, and the lust of the eyes, and
pride of life) is not of the father, but of the
world. And the world passeth away, & the lust
therof: but he that doth the will of God abi-
deth for ever.

Epaph. God grant all men to followe this
doctrine. **O Lord how sick am I. Where is
the pen, inke and paper?**

Euclit. Here sit.

Epaph. Write you, neighbour Philemon,

Mat. 5

Psa. 68

2 Cor. 7

1 Iohn 2

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I pray you.

~~Phile. What is your pleasure that I should write?~~

Epaph. On this manner:

The sicke
mans will

Soule

dy.

Epaphroditus, the vnprofitable seruant of
G O D, weake in body, and notwithstanding, strong in minde, do willingly and
with a free heart, render and giue againe in
to the hands of the Lord my God, my spirit
which he of his fatherly goodnesse gaue vnto
me, when he fashioned this my bodie in
my mothers wombe, by this meanes making
mee a liuing creature: nothing doubting
but that this my Lord G O D for his
mercy sake, set forth in the precious bloud
of his dearely beloued son, Christ Iesus our
alone Sauioꝝ & Redeemer, will receiue my
soule into his glorie, and place it in the company
of the heauenly Angells and blessed
Saints. And as concerning my body, euen
with a good will and free heart, I giue it ouer,
commending it vnto the earth whereof
it came; nothing doubting, but that according
to the article of our faith, at the great
day of the generall resurrection, when we
shall all appeare before the iudgement seate
of Christ, I shall receiue it againe by the
mighty power of God (wherewith he is able
to subdue all things vnto himselfe) not a

corruptible, mortal, weak, & vile body as it is now but an incorruptible, immortal, strong, perfect, & in all points like vnto the glorious body of my lord & saviour Christ Iesus. Haue you writtenthis, neighbour Philemon?

Phi'. 2

~~Philemon~~ Psea forsooth sir. But what is your mind now concerning your worlde possessions?

Wife.

Edaph. First, as touching my wife, with whome I coupled my selfe in the feare of God, and refusing all other women, I linked my selfe with her, liuing with her in the blessed state of honourable Wedlocke, by whom also through the blessing of God, I haue had certaine children, whereof part are gone before me vnto the Lord, and part yet remaine alieue, albeit I doubt not, but that God after my departure, according vnto his promise will be vnto her an husband, yea a father, a patron and defender, and will not suffer her to lacke, if shee goe forth to liue in his feare to serue him, and diligently to call on his holie name: yet forasmuch as God hath blessed me with worlde substance, and shee is mine owne flesh, and whosoer prouideth not for his hath denied the faith, and is worse then an Infidell, I bequeath and giue vnto her for terme of her life, this house whetein I now dwell, with the appurtenances,

1 Tim. 5

Handwritten note:
I have to 7/11/17

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and all the houshold stufte contained
 therein. And after her departure, I will
 give my eldest sonne, whom now I praelie
 ke alive of all my sonnes, I have the house.
 this suffice for my Wives portion :
 for, I doubt not, God will take into his
 protection, and so provide for her in the time
 of her short pilgrimage, that shee shall want
 nothing good thing. Onelie I craue this at her
 hand, that shee be diligent in training up my
 children in the feare and doctrine of h Lord:
 that God be unto her as a husband, and to
 my children a father. Moreover, as concer-
 ning my children, albeit I am fully perswa-
 ded, that G D , according to his promise
 will be a father unto them, and if they live
 in his feare, hee will not see them lacke : yet
 the law of God, and of nature require
 that I should also have some care for them.
 Therefore unto my son I bequeath h house, Sonne.
 and h land which I have given my wife for
 the use of her life, free to be his owne after
 my mothers departure. And if, God so ap-
 pointing, he chance to depart before his mo-
 ther, I wil that my house and the land go to
 the use of my two daughters. Have you
 heard these things?
 He. Yea Sir, but what now for your
 daughters?

Epaph.

insert p 92

Phi. 2

Wife.

1 Tim. 5

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The sick man the
to write down seven
provides for his wife
daughters, ~~Healer~~
servants. He directs
due to him from p
~~shall~~ be cancelled and
money for the ^{mainten} ~~advent~~
~~the university~~
the poor to be bestowed
lubber & sturdy gream
the lame, the blind, the
are comfortable." He
fourscore sermons to be
places, ⁱⁿ those days
ministers who preached
mourning gowns to be
attending his funeral.

p 92 to p 117

The Sick mans Salve

192 a lead
 in then directs Philemon
 several bequests - He
 his wife, his son, his two
^{and appoints}
~~also directs~~ legacies to his
 directs that certain amounts
 in persons unable to pay
 and leaves a sum of
 maintenance & instruction of
~~education of~~ poor scholars
 a further sum for
 stored not upon idle
 gleans, but upon the halt,
 blind, the sick, & such others as
 He also provides for
 to be preached at different
 days there were but few
 preached. He orders some
 to be given to poor persons
 need. Be these particulars

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 Epaph.

64

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132

92

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Phil. 2

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1 Tim. 5

The author has stated these ~~particulars~~
~~in detail~~ minutely for ob
design to suggest to persons
situation what was propo
remembered but
a load

page to p 117

117

The Soliman Soliman

~~particulars~~
~~of the author~~

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persons in a similar
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Epaph.

Daughters.

Ep1. If they be godly brought vp, I doubt not, but (if they liue) God will abundantly prouide for them. Notwithstanding I giue to each of them two hundred pounds of good lawful money, to be paid in the day of their marriage. And if my son dy, I giue vnto them all my house and land.

Phi

Wil

Eulch. Sir we are all mortal, both old and yong, & God knoweth how soon we shall depart hence. For as the common prouerbe saith

As soon to the market to be solde

Commeth the yong sheep as the olde.

What if your children dy before they come to marriage?

Epaph. My will is, that in such case, al though I haue giuen them, shall goe to the vse of the poore: I wil that they be mine heires. I praye you neighbour Philemon wyte so.

Phile. I haue done so.

Seruants.

Epaph. I thinke it conuenient to giue my seruants somewhat, that it bee not said they haue serued an vnthankfull master.

Eccles. 7.

8 Th

Chri. Sir, that is very meet. For the wise man saith: Whereas thy seruant works tyme long, intreat him not euill, nor the hireling tyme long is faithfull vnto thee. Loue a discret seruant as thine owne soule, defraud him not of his liberty, neither leaue him a poore man.

Epaph. I giue to every one of my seruants such

The sick mans Salve.

95

double pounds, thirteen shillings & foure pence,
 to be paid in the day of my buriall. Write

good will. It is done.

Epaph. God blesse them, & increase them,
 they haue serued mee both honestly and
 faithfully. The Lord our God deale with
 them as they haue dealt with me.

Joseph. They haue done but their duty.

Phil. But, Neighbour Epaphrodites,
 how shall these summes of money be ray-

Epaph. God hath blessed me abundantly:
 I shall haue it in my counting-house with
 more summe.

But now sir, concerning your debts, Debrs ?
 what order will you appoint for them?

Epaph. The Lord my God be thanked, I
 owe no man any thing but loue & good will.
 My chiefe studie hath euer beene to keepe
 my selfe out of debt: and, if at any time
 I might any thing, to labour vnto the utter-
 most of my power to dispatch my self of that
 worke with all expedition. I neuer coun-
 ting other mens goods mine owne. That I
 got with mine owne labour, I did al-
 not count mine owne, my debts being once
 paid. I owe nothing, many owe me: but for-
 get such as they are poore men, and cannot pay
 that

that they owe to me, except it should be unto
their great hinderance, yea, I thinke to the
better vnderstanding, I freely forgive all my deb-
ters whatsoever they owe me, unto the utter-
most farthing, even as I would God the fa-
ther should forgive me all my debts for Chri-
st sake. Write this that I have forgiven all my
debts, so that none hereafter shall demand
any debt of any man in my behalfe.

Phile. I have done your appointment.

Schollers
of Oxford
and Cam-
bridge.

Euseb. Neighbour Epaphroditus, seeing
that God hath richly blessed you with the
goods of this world, it were verie expedient
to remember the poore schollers of the Uni-
versities of Oxford and Cambridge. For
they be not maintained, all learning and
vertue wil decay, & very barbarism shall
in among vs, and at the last bring this
Realm unto destruction. And verily the love
of manie now abates towards learning
verie cold; insomuch that we see daily many
good wits compelled for lack of exhibition
forsake the Uniuersitie, & to become seruile
men: which kind of life is most abhominable
and unworthy a good man.

Epaph. I have not in times past been
together vnmindfull of the Uniuersitie.
What benefits the students haue heere
fore receiued at my hands, I will not be-
lieue.

Phi

Wil

8 Th

The sick mans Salve. 97

heartse. God & they know it And the know-
 ledge thereof, I would wish rather to be lear-
 ned of other, than to be heard of me. Surely
 I think him no good christian nor friend un-
 der his countrey which if he be able refuseth
 help forwarde the studies of ~~good wits~~. I
 pray you neighbor Philemon set in two hun-
 dred pounds of mony: one hundred to be gi-
 ven unto the Uniuersitie of Cambridge, the
 other unto Drayford.

Phile. This is a godlie & charitable deed.

Epaph. ~~Haue ye done?~~

Phile. ~~Yea forsooth.~~

Epaph. ~~Let me see what now remaineth.~~

Chrillon. Sir, will it please you to remem-
 ber the poore?

Epaph. I neuer forgot them: since y^e Lord Poore
 God gaue mee anie portion of the world, people.
 goods, I alwaies consider to what vse
 y^e were giuen mee; verelie that I should
 tribute part of them to the necessitie of
 poore Saints. And I thanke the Lord
 G D D, so haue I done, yea, and that
 with a good will and free heart. For G D D 1 Cor, 9
 hath a chearefull giuer. I haue not beene
 in the minde that some are, which so long
 they liue, greedilie gather together,
 bestowe nothing at all vpon the poore.
 when they see nothing but present
 death,

*man of
good
ability*

84

10.

132

Mat. 6

Phi

Wi

Purgatory
takers.

Phil. 3

are

s Th

Death, then they lash out, and liberally
 vnto the poore, because they can keepe it
 longer. I trust I haue laid vppre for my
 alreadye treasures in Heauen, where
 ther rust nor moath dooth corrupt, and
 wheretherues doe not breake through
 steale. For I haue euer thought it better
 to send my workes before mee, while I
 in this world, than to haue them sent af
 mee, I knowe not by whom, when I
 gone. These purgatory takers shall nei
 take nor scrape for me with their masses
 dirges, when I am departed. For I trust
 no such workes: Neither doe I anie
 regard the prayers of such as haue the
 for their god. But as touching the poore
 giue vnto them foure hundred pound
 which I will haue bestowed, not vpon
 lubbers, and sturdie queanes, but vpon
 halt, the lame, the blinde the sicke, and
 other as becomforleffe. And in this num
 also of the poore I comprehend Prison
 poore maides, young men which haue
 wherewith to set vp their occupation,
 my needie Neighbours. These foure
 dred pounds are in foure seuerall bags,
 ing in my counting-house by themselves
 with this writing vpon euery one of the
 Money for the poore. This money I will

The sick mans Salue.

99

distributed with all hast, if it be possible even
foze I Depart. Haue you written in this
money for the poore?

Phile. I haue done it.

Epaph. The highwaies may not be forgot- High-
n, which in many places are verie foule & Wales.
pardous. Unto the repairing of them I
the fortie pounds: write it. For I think this
to be a deed of charity, & a commendable
to be foze God, to repaire highwaies: that
people may safely & without danger tra-
vel by the way.

Christo. ~~This act is verie godly without
doubt.~~

Epaph. Neighbour Philemon, I pray you
write in that fortie pounds, for p highwaies.

Phile. It is done already.

Epaph. That which I should chiefly haue
remembred, I had almost forgotten.

Phile. What is that?

Epaph. Sermons.

Phile. What is your mind in that behalf?

Epaph. This. At the time of my buriell,
when the people bee gathered together, I
ould gladlie haue some learned man to
preache a sermon, wherein the people may be
monished of their mortalitie, & be taught
that they ought to dispose themselves in
life, that when the time cometh, they
may

Sermons.

are

maile yeeld vp a good soule into the hand
 the liuing God. For his paines I appoynt
 ten shillings to be giuen him. Also I
 for the preaching of fourescore Sermons
 other times, when it shall be thought
 conuenient, twentie pounds. And as I wish
 these sermons to be preached by godlie
 discret learned men: so I wish them to
 preached in such places as the people haue
 most need of doctrine and teaching. For
 Lord knoweth, the people perish for want
 godlie knowledge. The greatest part of
 beneficed men **GOD** help vs, are blind
 guides, and dumb dogges, not once abroa
 barke. The people are desirous to know
GOD: and among the great company
 many beneficed men, none almost circumspect
 able, or else endeauoureth himselfe to bring
 them vnto Christ. It is in these our daies
 found true, that is written in the Gospell
 The haruest trulie is plentiful, but the
 labourers are few. It becometh therefore
 every Christian heart to praise the Lord of
 haruest that he will send labourers (not
 rears) into the haruest, & to procure, so
 as lieth in his power, that the word of
 maile be vniuersally preached, that the people
 maile repent, turn vnto the Lord our
 and serue him in holinesse and righteou

Ph

Wi

Esay 56

Mat. 9

s Th

Luke 1

The sick mans Salue.

103

he hand of the Lord is the death of his Saints. Hereto belongeth the saying
 so 3 of the wise man; The soules of the righte-
 ous are in the hands of God, and the paine
 of death shall not touch them. In the sight
 as I see the unwise they appeared to die, but they
 godlied in peace. Againe, in another place; The
 righteous shall liue for evermore; their re-
 memberance is also with the Lord, and their remem-
 berance with the Highest. Therefore shall they
 want a glorious kingdome, & a beautifull
 part of the Lords hand. For with his right
 hand shall hee couer them, & with his owne
 arme shall he defend them.

to knowe. Blessed Luke declareth in his
 Gospell, that as sone as Lazarus was dead,
 & which in his life time was diuersly afflicted
 to be miserable punished with sores and dis-
 ourdres) hee was receiued into the bosome of
 the Gospell, where hee inioyed all pleasure, self-
 but the, and comfort. Such as die in the Lord,
 therefore not to be mourned for, but God is ra-
 ther to be thanked for their Christian depar-
 ture. For they are now in rest. They are
 re, so much in whom alone all glory, ioy com-
 forde of, and felicitie is. God hath wiped away
 the peccares from their eyes: so that they are
 our all sorowe, all mourning, all payne.
 righteous then should others mourne for them

Psal. 116

Sap. 3

Sap. 5

Luke 16.

Esay 29.

Apoc. 7.

Apoc. 22

that are in so ioyfull state? The eye hath not
 seen, nor the eare hath heard, neither hath
 entred into the heart of man, what ioy
 God hath prepared for them that loue him.

Thcoph. S. Cyprian in his sermon
 mortalitie hath these words, How much
 profiteth to goe out of the world, Christ be-
 self the Authour of our saluation sheweth
 who, when his disciples were sad, becau-
 he said that he should depart from them, spake
 vnto them saying: If yee had loued me
 would haue reioyced, because I go vnto
 Father: teaching and shewing by these
 wordes, that when our friends whom
 dearely loue, depart out of the world,
 ought rather to reioyce, than to bee sad.

Phil. 1 Whereof the blessed Apostle Paul be-
 mindfull, saith in his Epistle, Christ is
 me life, and death is to me aduantage.
 thinketh it great aduantage to be rid out of
 the snares of this life, when he shall be
 more subiect to any offence, or sinne of
 flesh, but be exempted from the afflictions
 that trouble vs, and deliuered from the
 nomed lawes of the Diuell, by going
 the ioy of eternall saluation, through
 calling of Christ. And in the same sermon
 he saith: I my selfe being the most simple
 all other, haue through the goodnes of

Esay. 64

1 Cor. 2

Ph

Sermone de
mortalitate

Wi

Iohn 14

Phil. 1

8 Th

The sick mans Saluc.

105

ers times, as well by reuelation as o-
 wise, receiued instruction manifestly
 affirme and pzeach, that our bretheren
 ch bee deliuered from the world by the
 ing of God ought not to be mourned for,
 ng they bee not lost, but sent before to
 re the waie for vs that doe come after.
 e should not therefore couet them again
 ch be dead, or mourn for them any other-
 then wee vse to doe for such as haue ta-
 their iourney into a strange Land. And
 hem we ought not to weare black; since
 in Heauen bee clothed in white. *Herein* *Apo. 6*
 should not giue occasion vnto the Gen-
 , that they make iustlie reprocue vs
 n wee mourue for them as dead and lost,
 n wee doe affirm to bee liuing with God
 And a little after hee saith; The Apostle
 dooth reprocue and blame such as doe
 ene at the departure of the persons that
 loue. I would not brethren (quoth he) *1. Thes. 4*
 e should be ignorant concerning them
 h bee fallen on sleep, that you sorrowe
 s others do which haue no hope. If wee
 ue that Iesus died, and rose again, euen
 n all them which sleepe by Iesus will
 bring againe with him. Hee declareth,
 uch as bee sorrowfull at their friends
 ture, haue no hope. Why should wee

that liue by hope (that beleue in **G O D** & trust that **Chrift** suffered for vs, and is risen againe, that remaine in **Chrift**, & bee risen with him, & in him) be so vnwilling to depart of this world, or else mourne & lament as hee departed, as though they were since **Chrift** our Lord & our God doth announce saying, I am the resurrection & life. Hee that beleueth in me, yea though hee were dead, yet shall hee liue. And whoso liueth and beleueth in mee shall neuer die. We beleue in **Chrift**, and trust his word & his promises, wee shall neuer die, but come with glad suretie vnto **Chrift**, whō we shall euer liue & reign. And if the meane season wee doo die, we do but by passe to immortalitie. For except we part from hence, the life euerlasting cannot come. Death is no departure but a passage to the intent that this worldly iourneie ouerrunne, wee may come vnto eternitie. Who will not make haste to a better estate? Who will not desire to bee chaunged & transformed into the likenesse of **Chrift** to come out of hand to the dignitie of heauenlie grace? Which thing **Paul** the Apostle dooth declare. Our conuersation (saith he) is in heauen from whence we expect a Sauiour, euen the Lord **Iesus Christ**.

Phi

Wit

Ioh 11

8 Th

Phi 3

The sick mans Salve.

107

ich shall transfoyme our vile body, that
 may make it like vnto his glorious bo-
 And Christ the Lord doth promise, that
 shall be such when that wee shall bee with
 him, sit with him in his eternall seate, and
 joyce with him in his heauenly kingdom:
 prayeth vnto the father for vs on this ma-
 : Father, I wil that they which thou hast
 en me, be with me where I am: that they
 ie see my glorie which thou hast giuen
 : for thou diddest loue me before the ma-
 g of the world. Therefore we ought nei-
 t to mourne, nor lament for comming
 to the seat of Christ, to the glorie of the
 uenly Kingdome: but ought rather ac-
 ding to the promise of G O D, according
 the faith of the verity, to reioyce in our de-
 ture & transformation. Whitherto haue I
 earled the words of S. Cyprian: which do
 nifestly declare, that they which dy in y
 d are in a blessed state: & therefore not to
 mourne for, nor lamented. I feare lest I
 ue bin tedious vnto you, in rehearsing so
 ch of S. Cyprians mind concerning this
 tter.

Iohn 17.

Apoc. 14

Epaph. You haue rather (neighboꝝ Theo-
 loꝝ) comforted mee, than molested mee:
 you haue right wel confirmed my faith,
 mightily encouraged mee to goe vnto

this battell, and willingly to giue ouer
 my life: for as much as I am thoroughly
 swaded, that after my departure from
 vale of miserie, I shall come vnto a glorie
 Kingdome, and shal see **G D** face to face
 And one thing I noted in the words of
 Cyprian, which you haue rehearsed, and
 is this: that wee ought not to weare black
 clothes, and mourning gownes for them
 which are deliuered from the world, and
 gone to **G D**, seeing they bee clothed
 white, and weare ioyful apparell, and are
 Heauen with God, reigning in glorie and
 eternall felicity.

Apoc. 9.

Rom. 12

Euseb. Indeed it is a point of fondness
 to moune for them that are in ioy, and to
 ioye for them that are merrie. The Apo
 saith: Reioyce with them that reioyce,
 mourne with them that mourne. Seeing
 the faithfull which are deliuered out of
 World, are in ioye, it is more seemely
 wee should ioye in **G D** with them, than
 mourne and bee sorie for them, as though
 they were in worse case now then they
 afoze. Let the heathen mourne, which haue
 no hope for the departure of their friends.
 true Christians, which are perswaded
 such as die in the Lord, are in much better
 case then euer they were in this world, ou

8 Th

rat

The sick mans Saluc.

109

uer ther to refoyce & to sing Psalms, prayles
ghly thanksgiuing vnto God for y^e Christa and
om the departure of their brethren, & for their
glozied state wherein God hath placed them.
e to say y^e holy scripture pronounceth them bles-
s of a happy which dy in the Lord; & the Psal
and it saith: Pretious in the sight of the Lord
are the death of his saints. The wise man also
for the: That the soules of the righteous are
and peace.

Apoc. 14

Psal. 118

Sap.

lothe Christo. They therfore which are in so bles-
nd a state, are not to bee mourned nor lamen-
ie and so: but God is rather to be thanked for
m.

Onesse Theoph. The holy Scripture declareth,
nd to King David prayed vnto the Lord for
e Apoc. child, which hee had by Bethsabee, Vrias
pce, &c, when it was sick, and that hee fasted,
eing to lay all the night vpon the earth, inso-
ut of the that the elders of his house arose and
mely vnto him, to take him vp from the
em, th: but hee would not, neither did hee eat
s thout with them. But when hee heard that
hey child was dead, hee arose from the earth,
which he washed & anoynted himself, and chaun-
nds. His apparell, and came into the house of
aded to Lord, and worshipped, and after ward
ch be to his owne house, and commanded
ld, ou they should set bread before him, & hee
rat

2 Reg.

84

20

Did

bid eate. And when his seruants, maru-
 ling at these things, said vnto him; **What**
thing is this that thou hast doone? Thou
diddest fast and weepe for the childe, while
was aliuē, and as soone as it was dead, thou
didst arise vp and eat; He answered: While
the childe was yet aliuē, I fasted and wept.
For this I thought: Who can tell whether
God will haue mercie on mee, that the childe
may liue: but now seeing it is dead, wherefore
should I fast? Can I bring him againe to
liue? I shall go to him, but he shal not come
again vnto me. In this history the godly
domē of David is greatly to bee considered.
For hereof may wee learne to pray vnto
Lord our God for our sick friends so long
they be aliuē: and to seek all meanes possible
at the Lords hand to obtaine health for
diseased. But if by good wil of God be, to
bring them out of this world: then are we taught
here, no more to mourn, to weep, to lament,
nor to be sorry for them, but rather with a
full heart to worship the Lord (as David did)
and to giue him most hartly thanks, that he
hath pleased his goodnes, to deliuer our
children or sisters fro this sink of euils (I mean
this world) and to receiue them into his
glorious kingdome. Heathen-like mourning
for the dead is to be banished from the burials of

Ph

Wi

s Ti

Ch

The sick mans Salue.

111

maru
Christians.

Euseb. The maner among the Thracians, that when any child is bozne, & commeth into the world, they weep, lament, & mourn: but when it goeth out of the world, they re-
pyce and are merry.

The man-
ner of the
Thracians

Epaph. What moueth them so to doe?

Euseb. When a childe commeth into the world, they consider into what great misery he is like to fall, if he liue: contrariwise, when he departs hence, they know that an end of all sorrow and care, of all paine and trauel is come. Therfore the one thing moueth them into sadnesse, and the other vnto gladnesse.

Phile. There is great plentie of Histories which declare that y very heathē haue takē the death of their deere friends patiently: so erre is it off that (after the manner of some which professe Christ) they immoderately wept, wailed, mourned, wring their hands, tare their hair, rent their clothes, & in a maner kild themselves with sorrow & thought-taking. When our Sauour Christ went to his death, certain women followed him weeping & mourning, to whom he said: Ye Daughters of Ierusalem, weep not for mee: but weep for your selues and for your children.

Theoph. Is he to be lamented and mour-
ned

ned

ned for, which is remooued from thraldome
 vnto libertie? from miserie vnto wealth
 from darknesse vnto light? from leopards
 vnto safetie? from sicknesse vnto health
 from mortalitie to immortalitie? from cor-
 ruption to incorruption? from paine vnto
 ioye? from transitorie things vnto euerla-
 sting things? from the company of men vnto
 to the fellowship of the blessed angels & hea-
 uenly spirits, &c. Let the heathen which haue
 no hope of the ioyfull immortalitie of the
 soule, nor of the glorious resurrection of the
 body, mourne, weep, and lament for their de-
 ceased. Let the faithfull Christians be ioyful
 in the Lord, & thanke God for his great me-
 cy & infinite goodnes, which he hath shewed
 vpon his brethren, by calling them from the
 vale of wretchednesse, vnto his heauenly
 Kingdom. For the voice of God euen from
 heauen, pronounceth them blessed, happy
 fortunate, which die in the Lord.

Phile. What is your mind therfore neigh-
 bour Epaphroditus, concerning mourning
 gownes?

Epaph. If it were not for offending other
 and that it should bee also some hinderance
 vnto the poore, I would wish rather to haue
 none, than otherwise. For I would haue no
 man to mourne for mee. My trust is, that

(scor)

Ph

Wi

Apoc. 14

8 Ti

The Sick mans Salve.

113

one as my soule shall bee deliuered out of
 the prison of this my bodie, it shall straight
 wayes possesse the blessed inheritance of the
 auenture Kingdome, and reigne in glorie
 with God for ever. What need shall I haue
 of mourners? Or wherfore should any
 man mourne for mee? Notwithstanding,
 will not strue with them for their gar-
 ments. Let my wife and my children weare
 what garments they will at my burfall, so
 they be such as become the professors of true
 piety. Onely this I require, that thirty
 poore men & women do accompany my bo-
 dy unto the buriall, and that each of them
 haue a gowne of some conuenient colour. I
 will also that thirtie poore children bee there,
 that every one of them haue a seemly
 gowne also. And after my buriall, I will
 that both those poore men, women and chil-
 dren, come home vnto my house and haue
 a repast for the refectiō of their bodie.
 So let them depart in the Name of the
 Lord. Haue you writtē this, neighbour
 Philemon?

Phile. Yea sir, it is done.
 Paph. I am glad of it. To see that these
 things may bee done according to my Will,
 I make my Wife sole Executrix: and you
 neighbour Philemon, with my Neighbors
 Christo-

Christopher, Theophilus, and Eusebius, he
present, I make you foure mine ouerseers
charging you in þ name of God as you
answer before the high Iudge Christ at
dreadful day of doome, that ye see these my
quests truly, diligently & faithfully fulfil

Christo. Wee were wise vngodly, if it
should not satisfie your desire and will, being
so christian and righteous.

Epaph. I bequeath to euery one of you
foure, for your paines taking, five pound
sterling; not to the end to make you rich
things, but that it may be a token of my
ty good will towards you.

Christo. Sir, will it please you to be bur-
ied in the church, or in the church-yard?

Epaph. All is one to me. The earth is
Lords, and all that is contained in it. I am
not curious of the place. Where soeuer
lie, I doubt not but that the Lord our
at the last daie shall raise me vp againe, &
giue me a bodie like to the glorious body
our Lord and Sauour Christ Iesus. Let
body therefore returne vnto the earth, from
whence it came, & the spirit vnto God who
gaue it.

Euseb. Sir, your childzen are buried in
church-yard.

Epaph. Bury me there also. God giue

Ph

Wi

Psal. 13.

Phil. 3

Eccles. 11

8 Ti

The sick mans Salve.

117

in the Gospell of Luke, buried their master Luk. 16
 gorgeously in the sight of men: notwithstanding, his soule was carried downe into hell
 fire, where he lieth in most miserable coz-
 ments. What profited him the gorgeous,
 gallant, pompeous and costly sepulture of
 his bodie, seeing his soule lieth without re- Apoc. 11.
 demption in the most intolerable flames of
 that lake which burneth with fire and brim-
 stone? Wee read not that Lazarus was so
 sumptuously buried, nor that hee was bur-
 ied at all: notwithstanding the angels of God
 came and carried him (not into a tombe of
 Marble, but) into the bosome of Abraham.
 And the golden mouthed Doctor saith in a
 certaine homilie: When thou bearest that Hom. 84.
 the Lord did rise againe naked, cease I praie in
 thee and leaue off the fond and vain charges Iohn 20.
 that thou bestowest vpon funerals, and bu-
 rying of the dead bodie. What meaneth
 this superfluous & unprofitable cost? seeing
 that it bindeth them greatly that do it, and
 availes nothing at all the dead, but rather
 hurteth them.

Epaph. Simply not sumptuously, honest-
 lie not honourable. Let mee be buried: I re-
 quire no more. Have you written all these
 things according to my desire, neighbour
 Philemon?

I

Phi-

Phil. Altogether.

Epaph. Then am I at a point with the worldly possessions, and I trust in a good forwardnes toward God.

Moneth
minds and
yeare
minds.

Christe. The custome in times past was, that there should be moneth minds & yeare minds kept for the dead.

Euseb. ~~So what end?~~

Christe. That the dead might be remembred and prayed for.

Epa. Wherefore should they be prayed for?

Christe. That their sins ~~for~~ they might be forgiven them.

Epaph. Which they say so?

Christe. The Papists.

Epaph. I haue nothing to do with the Papis, nor with their doctrine. ~~God bless me from them~~ For they are enemies of the crosse of Christ, deprauers of the holy scriptures, and corrupters of Christian soules. I beleue that a man euen in this world, hath perfect and full remission of all his sinnes, or else he shall neuer haue it. ~~God~~ In this world doth either forgive all the faults and the paine due for the same, or else, he forgiveth none at all. I feare nothing at all the ~~Dopes~~ boyling fornace: I meane purgatory. Christes blood is a sufficient Purgatorie for my sinnes. The blood of Christ Gods sonne

Phil. 3.

The sick mans Salve.

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soune hath cleansed vs from our sinne. *John 1.* The
 bloud of Christ hath purged our conscience
 from dead workes, to serue the living God.
 Wee bee sanctified and made holy by the of-
 ring of the body of Iesus Christ doone
 once for all. With the one only oblation of
 his blessed body and precious bloud, hath *Heb. 10.*
 Christ made perfect for ever and ever, them
 that are sanctified. I require none other
 purgatory to purge and cleanse my sinnes,
 but the bloud of Christ. For Christ hath offe-
 red himselfe a sweete smelling sacrifice vnto *Ephes. 6.*
 God the Father for my sinnes; yea, and that
 so perfect, absolute, consummate, and in all
 points so ~~omni~~ sufficient, that there can bee *all*
 found no imperfection in it. Christ hath borne
 away all my sins on his body. By the stripes *Isa. 53.*
 of Christs body am I healed. Christ dyed for
 my sins, and rose againe for my iustification.
 Christ is made of God vnto mee wisdom, *1 Cor. 9.*
 righteousness, sanctification & redemption;
 that as it is written, He that reioiceth, should
 reioyce in the Lord. Christ is enough for me.
 Let the papists seeke their saluation at whos
 hand they list.

Phil. Whereas the Papists heretofore
 haue taught for the maintenance of their
 idle bellies, that mens sinnes after their
 death be forgiven them, through the sacrifice

of that most wicked and abominable Popish masse, and by pilgrimages going, by trentalles, by dirges, by the good deeds of others, &c. it is a plaine error and against the word of God. For remission of sinnes, the fauor of God and euerlasting life, is either gotten or lost in this world. Hee which thorough his owne repentance and faith in Christs blood obtaineth not forgiveness of his sinnes in this world, shall neuer haue it by the meanes of other men after this life. It is written: He that beleeueth on the Son of God, hath euerlasting life. But hee that beleeueth not on him shall not see life, but the wrath of God abideth on him. So many as die, are either faithfull or unfaithfull. If they be faithfull, so haue they in possession straight way euerlasting life. If they be unfaithfull, then both the wrath of God abide upon them, and they receiue the reward of infidelitie, which is euerlasting damnation. And albeit this appeareth manifestly in the wordes aboue rehearsed, yet the historie of the vnmmercifull rich man, and of the poore Lazarus, ~~painteth it out~~ ^{very} ~~liuely~~ ^{liuely}. In that, we see that the faithfull man, which was Lazarus, so soone as hee dyed, was receiued into the bosome of Abraham: contrariwise, the unfaithfull man, which

* An office for the Dead which last thirty
days or consist of thirty masses,

Describe it
in a
very
liuely
manner

unbelief

The sick mans Salue.

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was the unmercifull Glutton, was carted
 downe straightwaies vnto hell fire. The
 like thing is manifestly set forth in the two
 theues which died with Christ. The one
 repented, beleued, and called for mercy
 vnto Christ, & God and man, saying: Lord
 remember mee when thou comest into thy
 kingdome. And Christ answered him:
 This day shalt thou bee with mee in Para- Luk 23.
 dise. Here we see that this theefe both repen-
 ted and beleued, & for how shall they call on Rom 10.
 him. saith Saint Paul, ~~for~~ whom they haue Rom 10.
 not beleued? & and therefore was receiued
 into glory. The other which continued in
 his unbeleeffe, & so died without repentance
 and faith, obtained the reward of unbeleeffe
 (that is to say) the wrath of God and eternal
 damnation. They therefore that die are ei-
 ther faithfull or unfaithfull. If they be faith-
 full, so haue they out of hand the reward of
 faith, which is euerlasting glory: if they bee
 unfaithfull, then they receiue the reward of
 unfaithfulness and misbeleefe, which is
 eternall damnation. If the Papists can
 find the third kind of men, (which are nei-
 ther faithfull nor unfaithfull) then will
 wee consent vnto their Purgatory; for such
 haue neither place in Heauen, nor in Hell.
 But such sort of people the holy Scripture
 knoweth

cleansing

knoweth not: therefore knoweth it not such a place of purging after this life, as the Papists heretofore deuised.

Rom. 2.1.

2 Cor. 10.

2 Cor. 2.

2 Cor. 5.

Galath. 6.

Mark 16.

Euſeb. The blessed Apoſtle Saint; Paule ſayth, to the Romans, theſe words following: God ſhall glue to euery one according to his owne deeds. Againe, to the Corinthians he alſo ſayth, Euery one ſhall receiue his reward according vnto his owne labour. In another place he alſo ſayth. We muſt all appeare beſore the iudgement ſeat of Chriſt; that euery man may receiue the workes of his body, according vnto that he hath done, whether it be good or bad. *Againe*, whatſoeuer a man ſoweth, that ſhall hee alſo reape. For hee that ſoweth to his fleſh, ſhall of the fleſh reape corruption: But hee that ſoweth to the ſpirit, ſhall of the ſpirit reape life euerlaſting. Let vs not be weary of well doing: For when the time is come, we ſhall reape without wearineſſe. While we haue therefore time let vs doe good vnto all men, and ſpecially vnto them which are of the houſhold of faith. Hereto agreeeth the ſaying of our Sauour Chriſt: The ſonne of man ſhall come in the glozy of his Father with his angels, and then ſhall he reward euery man according to his deedes. Againe: I will giue euery one of you according to his deedes.

Dut

The sick mans Salue.

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Out of these Scriptures we learne, that we shall not bee rewarded according to other mens Deeds, but according vnto our owne deeds. If we haue wrought nothing at all in our life, what shal other mens deeds then do vs good after our death? And I doubt whether any man (Christ alone excepted) haue good deeds sufficient for himselfe.

Christ. If we consider well the historie of the ten Virgins, it shall easily be perceiued, that no man hath scarcely oyle enough for himselfe. Yea, were not the great mercies of God set forth to all faithful penitent sinners in the precious blood of Christ, we with all our oile should perish. For euerlasting life is the gift of God, through Iesus Christ our Lord. If thou O Lord shouldest narrowly looke vpon our iniquities saith the Psalmist, O Lord, who were able to abide it? But there is mercy with thee in floods, &c.

Theoph. The holy Scripture moueth vs to do good while we are aliue, and not to trust other mens workes to be done for vs when we be dead. The wise man saith: Do good vnto thy friend, before thou die, and according to thy abilitie reach out thine hand and giue vnto the poore. Be not disappointed of the good day, and let not thy portion of the good day overpasse thee. Shalt thou not

Apoc. 2.

how?

Math. 25.

will /
mouet
them /

Rom. 6.

Psalm 103.

Eccles. 14.

Eccl. 17.

Prou. 3.

Eccl. 9.

Ez. 35.
Isaiah

not leaue thy trauels and labors vnto other
men: In the diuiding of thy heritage, giue
and take, and sanctifie thy soule. Worke
thou righteousnesse before thy death, for af-
ter thy death there is no meate to finde. A-
gaine, Abide thou not in the error of the un-
godly, but giue God thanks before death.
As for the dead, thankfulness perissheth
from him as nothing. Giue thou thanks
in thy life: yea, while thou art liuing and
whole, shalt thou giue thanks, and praise
GOD, and reioyce in his mercie. O how
great is the louing kindnesse of the Lord,
and his mercifull goodnesse vnto such as
turne vnto him? Salomon in his Proverbs
saith: Withdraw no good thing from them
that haue neede, so long as thy hand is able
to doo it. Say not vnto thy neighbour, See
thy way and come againe, to morrow will I
giue thee, whereas thou hast now to giue
him. Hereto agreeth the saying of the Prea-
cher: Whatsoeuer thou art able to doo, doo
it out of hand: for in the graue that thou
goest vnto, there is neither worke, counsell,
knowledge, nor wisdom. The Prophet al-
so saith: Seeke the Lord while hee may be
found, and call vpon him while he is nigh. Let
the vngodly forsake his owne waies, and
the vnrightheous his owne imaginations,
and

and turne againe vnto the Lord ; so shall
 God be mercifull vnto him. Our Saviour
 Christ saith in his Gospell, I must worke the
 workes of him that sent me while it is daie.
 The night commeth, when no man can
 worke. Walke while you haue light, lest the
 darkenesse come on you, &c. While ye haue
 light walke in the light, that yee may be the
 children of light. ~~Flay vnto you make you~~
~~friends of the vnrightrous Sammon that~~
~~when you shall haue neede, they may receiue~~
~~you into euerlasting habitations. That ser-~~
~~uant which receiued one talent of his Lord~~
~~and gained nothing therewith, but went~~
~~his way and hid it in the ground, was cast~~
~~into utter darkenesse, where weeping and~~
~~gnashing of teeth shall bee.~~ The five foolish
 Virgins, because they had no Oile in their
 lampes were not suffered to enter into the
 marriage. Moreover, the most worthy A-
 postle Saint Paul saith, While wee haue
 time let vs do good vnto all men, and spe-
 ctally vnto them that are of the household
 of faith. These and diuers other texts of
 the holy Scriptures moue vs to do good
 our selues, whilest wee be aliue in this
 world, and not trust in the workes of others
 to be done for vs when wee be dead. For by
 our owne workes (and not by other mens)
 shall

Iohn 9.

Iohn. 12.

Luk. 16.

Math. 25.

Galath. 5.

are
to

Gal. 6.

Shall we be fudged. Euerie man shall beare his owne burthen. Euerie man shall receiue the workes of his owne bodie according to that he hath done, whether it be good or bad.

Rom. 2.

Every man shall receiue his reward according to his owne deeds. Behould I come quickly, saith our sauior Christ, and my reward is with mee, that I may giue to euerie one according as his worke shall bee. And

Apoc. 14.

S. Iohn, pronouncing them blessed which die in the Lord, saith on this manner: Their workes follow them. Hee saith not, other mens workes shal follow them when they be dead, but their owne workes do follow and ^{are now} presently accompany them, as the shadow doth the body, even vnto þe throne of Gods maiestie, to be testimonies and witnesses of their true and unfained faith. They therfore ^{which} are too much fond & negligent of their owne saluation, which trust others more than themselves, in matters pertaining vnto the health of their soules.

Christo. There is an old saying in Latine, and as I thinke, no lesse true then old. It is this.

Da tua, dum tua sunt: post mortē tunc tua non sunt.

Giue thy goods while they be thine.

For after thy death they be none of thine.

Euseb. I remember when I was a Child,

I

The sick mans Salue.

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I learned two verses of my schoolmaster, which I haue not yet forgotten: I will rehearse them vnto you.

*Quod sibi quisque serit, presentis temporis vita,
Hoc sibi missis erit, cum dicitur Ite, Venite.*

That a man soweth for himselfe in the time of his present life, that shall be his harvest to reape, when it is sayd, Goe, Come.

Epaph. What meane you by *Go, Come*.

Euseb. You know, that to the vnfaithfull it shall be said: *Goe ye cursed into euerlasting fire, which is prepared for the diuel & his angels.* But to the faithful it shall be said on this manner: *Come ye blessed of my father, possesse the kingdome which was prepared for you from the beginning of the world.* Math. 25.

Theoph. Saint Paul hath a sentence much like vnto your verses. Whatsoeuer a man soweth ~~saith he~~, that shall he also reape. For he that soweth to his flesh, shall of the flesh reape corruption. But he that soweth to the spirit, shall of the spirit reape life euerlasting. Galat. 6. *(Gal. 6. 11)*

Phil. It is not without cause that the holy Scripture doth so diligently call vs vnto Repentance, Faith, and good workes, in this present World. For, euerlasting life, in this world is either gotten or lost. As God findeth vs, so iudgeth he vs. Euerie tree is knowne and iudgeth by her owne fruit, and
not

Luk. 19.

not by the fruit of other trees. Euerie man likewise is iudged by his own works, & not by þe works of others: as Christ said to þe unprofitable servant, Of thine own mouth will I iudge thee, thou euill servant. Theophilact saith: The vertue of my Neighbour shall scarcely be enough to defend himsele: so far is it off, that it can profit me also. For al men shall bee declared to bee righteous by their owne works, and not by the works of their neighbours.

Ecclesi. 31.

Euseb. The Preacher saith: When the tree falleth (whether it be toward the south or toward the north) in what place soeuer it falleth, there it lieth.

Epaph. What is meant by that?

Luk. 16.

Euseb. The tree signifieth euery one of vs that are the children of Adam. Wee fall (that is to say) wee die, either toward the south or toward the north; that is, either in the state of saluation or damnation. In what state soeuer we die, in the same remain wee. There is no change after this life. Either with poore Lazarus wee go into the bosome of Abraham, or else with that vnummerfull rich man into the fire of hell. There are but two places after this life, Hell and Heauen. If wee depart in the faith of Christ, wee go straight waies into the glory of heauen.

But

The sick mans Salve.

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But if we die in unbeleeve, then go we to the
 duell: as the scripture saith. *He that belee-* *John 3.*
ueth on the sonne hath everlasting life. But
hee that beleeueth not on the Son, shall not
see life, but the wrath of God abideth up-
on him. *John 3.*

Christo. ~~Saint~~ *John* Chrysostome saith, *He*
that washeth not away his sins in this pre-
sent life, shall find no comfort afterward, &c.
Theophilact, another Doctor, also hath this *father*
saying: Let vs not thinke (saith he) that when
we come thither, he meaneth vnto the iudg- *ments*
ing place of God, mercie shall be giuen vn-
to vs: seeing we do not so bebaue our selues
in this world, that we may deserue to haue
forgiuenes, though Abraham should pray for
vs, though Noah, though Iob, though Daniel
should make intercession for vs. Therefore
while we haue time, let vs prepare for our
selues that which may stand vs in stead be-
fore God another day.

Euseb. *He* *re* *to* *agreeth* *the* *saying* *of* *S.* *T. a. a.*
Cyprian; Then, that is to say after death, *cont. Do.*
shall repentance be without fruit, and the
soyrow of paine, weeping also shall bee in
vaine, and prayer shall bee to no purpose.
Therefore make prouision while yee may,
for your safegard and life. Againe he saith,
When wee bee once departed out of this
World,

World, there is no more place for repentance, there is no effect of satisfaction. In this world life is eyther lost or gotten. Here, through the worshipping of God, & the fruite of faith, prouision is made for euerlasting saluation.

Epaph. I see then, both by the authority of the holy scriptures and of the auncient Doctors, that the workes which are done for them that are departed out of this world, by others, are but vaine and vprofitable, whether they depart in faith, or otherwise. For the faithfull depart straightwayes vnto glory, and the vnfaithfull vnto euerlasting paine. The one sort haue no neede of prayer, for they be already in most blessed estate, and for full rest. And the other are in so damnable case, that prayer can do no good to them; no, though Abraham, Noah, Iob, Daniel, and all the best that euer liued should pray for them. For in hell, there is no redemption. As Abraham sayde to the rich man; there is betwēn you and vs a great space set, so that they which would goe from hence vnto you cannot, neither may they that are there com hither vnto vs. *(Lūke xvi)*

Phil. The truth is, neighbour Epaphroditus, the Papists haue long bewitched the eyes of the simple, by making them beleue, that

The sick mans Saluē.

131

that the soules of þ faithful go not straight-
 wates after their departure, vnto eternall
 gloꝝ, but rather vnto purgatorie, a place
 of their owne deuiling, for the maintenance
 of their idle bellies, & there to lie miserablie
 pining, till they be redeemed by trentals, by
 pilgrimages going, by pardons, &c. Our
 Sauour Christ in the gospel teacheth, and
 maketh mention of two wates: but the third
 is not found in the holy scripture. One is a
 strict way which leadeth vnto life, and few
 there be that find it. The other a broad way
 which leades vnto destruction, & many there
 be that go by it. *(Matt vii)*

Purgatory
 a place of
 the papists
 deuiling.

are
 Math. 7.

Epaph. I beleue and I am thoroughly per-
 swaded, that by the merits of his precious
 blood which said vnto the penitent theefe,
 this day shalt thou be with me in Paradise;
 my soule, immediatly after the departure
 from this vile body, shall be receiued vnto
 gloꝝ, and see the glorious maiestie of God
 face to face. as the Psalmist saith: I beleue
 to see the pleasure and good things of the
 Lord in the Land of the liuing. I feare the
 popish purgatory and the pains thereof no-
 thing at all. My paine endeth in this life:
 and the end of this life is the beginning of
 my ioy. This hope lieth buried vnder in my
 breast. Therefore will I haue neither mo-
 nety

Psal. 27.

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state

World, there is no more place for repentance, there is no effect of satisfaction. In this world life is eyther lost or gotten through the inuention of faith, p[er]uasion.

Epaph. the holy s[an]cti-
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Phil. The

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Work 131
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Rome became more
pagan how ~~great~~
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accordingly used it so
in the dark ages
decided even more

Epaph. 131

The sick mans Saluc.

131

repent that the soules of þ faithful go not straight-
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Purgatorie
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Math. 7.

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Epaph.

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London 1616

The sick mans Saluē.

131

repent. In that the soules of y^e faithfull go not straight- Purgatory
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Math. 7.

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Mat. 27.

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 breast. Therefore will I haue neither mo-
 that ~~the~~ ~~state~~

neth mindes, nor yeaer mindes kept for me:
nor no idle papists and superstitious mass
mongers, sing or say for me. For I doubt
not but that the Lord my God hath prepared
me a vessel unto honour, and hath written my
name in the booke of life, and hath also made
me his son and heire of eternall glory: this
is enough for me.

Cor. 13. The righteous, saith the wise
man, shall live for evermore: their reward
is also with the Lord, and they shall remembred
with the highest. Therefore shall they receive
an glorious kingdom and a beautiful crown
of the Lords hand.

Epaph. Neighbours, now I am at a point
with the goods of the world, yea and with the
world it selfe: so that I may say with the bo-
ly Apostle, The world is crucified vnto me,
and I vnto the world.

Theoph. He is a happy man and greatly
blessed, which forsaketh and giueth ouer
the world, before the world forsaketh him.
For such obey this commandement of S.
John, Love not the world, nor those things
that are in the world: albeit I doubt not
neighboe Epaphroditus, but that you shall
right well recouer your health, and liue yet
many yeers among vs.

Epaph. No, Neighbour Theophilus: the
end

*Memoriall sentences: Large summs of
money were & still are left to the
Church to pray perpetually for the
soules of the deceased from purgatory.*

The sick mans Salue.

133

end of my life is at hand. And I most heartily thanke the Lord my GOD for it. For I wish to be loosened out of this life, and to be with Christ. Like as the Hart desireth the water brooks, so longeth my soule after thee O God. My soule is athirst for God, yea euen for the liuing God. When shal I come to appeare before the presence of God? Oh how amiable are thy dwellings thou Lord of hosts? My soule hath a desire & longing to enter into the courts of the Lord: my hart and my flesh reioice in the liuing God. I had rather bee a doore keeper in the house of my GOD, than to dwell in the tents of the vngodly. O blessed are they that dwell in thy house O Lord, for they will alway be praising thee. O Lord deliuer my soule out of the prison of my body, that I may come and giue thanks vnto thy blessed name. Deale with me O Lord, according to thy wil & command my spirit to be receiued in peace. For it is more expedient for me to die than liue.

Phile. I greatly reioyce in the Lord my God, good neighbour Epaphroditus, to see you in so good a mind, and to heare so goodly words proceed out of your mouth: These things are euident testimonies of your good conscience towards God. Feare you not, the Lord hath sealed you with his holie spirit, &

K

made

made you through his mercy a vessell vnto honour.

Epaph. Now that an order is taken concerning my worldly possessions, I wils to haue my wife and my chyldren, with my seruants brought hither vnto me, that I may take my leaue of them, & commend them vnto y^e Lord my God. I pray you neighbour Eulebius, call them hither.

Euleb. It shall be done.

A praye.

Epaph. O how sick am I! My weaknes increaseth more & more. Lord be merciful vnto me, & giue me grace patiently & thankfully to bear this crosse, & in the midst of this my sicknes alwaies to say, Thy will O heauenly father be done, and not mine.

Mar. 16.

Phile. Be strong in the Lord, good neighbour, and faile not, & you shall see the wondrous works of God. For God will either shortly restore you vnto your health, or else make an end of this your paine, by taking you from this wretched world, & placing you in his glorious kingdome.

Epaph. God grant. But is my neighbour Eulebius come againe?

Christo. Yea Sir.

Epaph. Where is he?

Euleb. Here Sir am I.

Epaph. Where is my Wife and my children

The sick mans Salve.

135

bren, and my seruants?

Phile. They are all here present.

Epaph. Come hither wife.

You see in what case I lie here, sicke,
 I weake, and the prisoner of God, looking
 euerie houre for my departure out of this
 world. And this visitation of God is vnto
 mee welcome, and I thanke the Lord with
 all my heart for it. I doubt not, but that
 when I am once gone out of this wretched
 life, I shall bee in a farre better case than e-
 uer I was in this world. Therefore I pray
 thee good wife bee not heauie, neither take
 any thought for me, but rather praise that
 good will of God maie be done in mee. And
 bee as well contented, that I should now at
 the calling of God goe from thee, as euer
 thou wast to haue mee in thy companie. I
 haue runne my race: I haue passed those
 yeares, which the Lord appointed that I
 should liue in this world. And now is the
 time of my departure come. And I giue o-
 uer this my life willingly, & with a free hart:
 therefore take no thought for me. And doubt
 thou not, sweet wife, but if thou goest forth
 to liue in the feare of God, and to please him,
 God in the time of thy widdowhood will bee
 an husband vnto thee. He will be thy patron

The sick
 mans ex-
 hortation
 to his wife

Psal. 145

AND

K 2

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and defender, hee will bee thy mightie shield
 and buckler: hee will prouide and foresee,
 that thou & thine shal want no good thing.
 For he hath promised in his holie word, that
 hee will take charge of the widdows, and de-
 fend their cause. He hath also giuen a strict
 commandement to the Magistrates, and
 head rulers, to looke vnto widdows and to
 deliuer them from oppression. And his holy
 Apostle saith, that the pure and undefiled
 religion before God the Father, is to visit,
 helpe and comfort Widdows. Therefore
 I doubt not but the Lord our God will a-
 boundantly prouide both for thee and thine.
 Notwithstanding wise, so much as from
 the first time of our marriage vnto this pre-
 sent day, thou hast alwaies beene vnto me
 a true, faithfull, honest, diligent and ser-
 uiceable wife, I haue made thee mine execu-
 trix, and giuen vnto thee, in my will, such a
 portion as shall abundantly satisfie thee,
 both vnto the bringing vp of my childre, and
 also vnto the maintenance of Hospitalitie.
 God hath sent me enough: and therefore I
 leaue vnto thee & thine enough. I pray God
 send you alwaies his feare before your face,
 so shall you neuer want. To forbid thee ma-
 riage after my departure according to the
 property of some husbands, I will not. For
 the

Eccl. 10.
 Let. 1. 12

Iam. 3

as

Ps. 13.

The sick mans Salue.

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1 Cor. 7

the bolle scripture saith: the wife is bound
 vnto the mariage, as long as her husband
 liueth. If her husband die, shee is at libertie
 to marrie with whom shee will, onely in the
 Lord. If thou therefore after my departure
~~(O Wife)~~ hast a minde to marrie againe,
 marry in the name of the Lord out G D D.
 For I knowe, as the wise man saith, that no
 man can keepe chaste, except G D giueth the
 gift. Onely haue this care, that hee with
 whome thou dost determine to couple thy
 selfe in the blessed state of honourable wed-
 locke, be such a man as feareth God, loues
 his word, is well reported of by his neigh-
 bors, deals righteously with al men, embra-
 ceth vertue, despiseth vice, &c. Follow not
 the manner of certaine ould doating Wid-
 dowses, which for bodilie lust, in their ould
 crooked age, couple themselves to yongkers
 which might right well haue beene their
 children, ~~and vnto whom they might also~~
~~haue giuen sucke.~~ But vnto what end such
 marriages come, for the most part, dauidie
 experience teacheth. The one marrieth for
 bodily pleasure, the other for conetousnesse.
 Such marriages are not blessed of G D D.

How the
 widowe
 should
 choose her
 husband.

will tender my children, and be a father to them, and see them brought up in the fear of **GOD**, and in the knowledge of his blessed word. Pray vnto **GOD**, and he shall giue thee good successe in all thy trauels. Looke diligently to the vertuous education & bringing up of my children. Graffe in their hearts so much fruit of **GODS** Spirit, as is possible, and weed out of their minds all kinds of vice & wickednes, that their breasts may be made the temples of the Holie Ghost. Look well to thy seruants, giue them their covenants, & suffer them not to be idle. So gouerne thy household, that there may be found in it no vice but vertue, no wickednes but godlines, no sin but honesty & christian behauior. And be thou thy selfe an example of godly life to thy children & seruants; so maist thou be sure to haue obediēt children, & faithfull seruants. Yea so shalt thou be wel reported of thy neighbours, & beloued both of **GOD** and all good men.

*a leaf
over cap*
The sick
mans ex-
hortation
to his
children.

NOW my children com ye hither to mee. **GOD** blesse you and send you manie, yea and those ioyful, and quiet daies vpon the earth. Ye see in what case I am, sore sick, and verie weake, abiding the good pleasure of **GOD**. The end of this my life is come,
and

The sick mans Salve.

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and I am glad of it, and most hartly thank
 the Lord my God for it. Let it not dismaie
 you my most dear children, that I shal now
 be taken away from you, for albeit that I
 being your naturall father, shall no more
 serue you, nor provide for you as hitherto I
 haue done: yet doubt yee not, but if you gee
 forth, as ye haue begun, to feare God and
 serue him, he will not leaue you comfortlesse,
 but in my stead hee will be a father vnto you,
 receiue you into his tuition, and provide
 better for you then euer I was able to doe.
 Therefore if you will haue God a merciful
 and gentle father vnto you, feare him, loue
 him, honour him, serue him, pray vnto him,
 cal on his blessed Name, be thankful vnto
 him for his benefits, and in al things seeke
 to please his godly Maestie. Giue your
 mindes to the reading of the holie Scrip-
 tures; and whatsoeuer ye read therein pra-
 ctise it in your life & conuersation. Bee not
 onely fauourers, but also followers of the
 word; not onely louers, but also liuers of
 the Gospel: not onely professours, but also
 practisers of Gods holie lawe; so shall God
 blesse you, and all good men loue you. Auid
 idlenesse, and too much childish pastimes.
 Let no time of your life passe away without
 fruit. Eschew all euill companie, and haue

nothing to doe with them that be vngodly. Though their wordes bee sweet for a time, their end is sudden destruction. O my children, manie thousands are cast away, for that they haue not the fear of **G D** before their eyes, and wil not be ruled by good counsell. Therefore desire alway the fellowship of them that be good and vertuous. Haue al your whole trust and confidence in the Lord your God, take nothing in hand before ye haue craued his help by feruent prayer. And after that ~~thing~~ done, giue **G D** most heartie thanks, knowing him to be the onely giuer of all good things. The Sabbath day and other such festiual daies, spend them holliely and godly. Giue your selues to prayer, to hearing of sermons, and reading the word of God. See that yee defile not the name of the Lord your God with vaine and unlawfull oaths. Reuerence your elders. Honour your mother, be obedient vnto her, praye for her, doo for her whatsoeuer shall lie in your power, that God make blisse you and giue you long and ioyfull life vpon the earth. Be no euil speakers: be courteous and gentle vnto all men. Let no lightnesse appeare in you, neiether in gesture nor countenance. Be true and faithfull. Cast awaie all pride, & embrace humilitie. Auoid
super-

The Sick mans Salve.

141

Superfluous eating & drinking. Use temperance in al your doings. Bee not moued to anger, but be patient & ready to forgive. Be merciful to the poore. Help all men to the uttermost of your power. Study to doe good to all, & hurt to none. Loue al men, yea euen your very enemies. Be not overcome of euill, but overcome euill with goodnesse. If ye obserue these few lessons, ye shall continue in the fauor of God; and God as a most merciful Father shall blesse you & cause you to prosper vpon the face of the earth.

But now heare thou my sonne the words of thy Father, and imprint them well in thy memorie. Of all the sonnes that God hath giuen mee since I was married to ~~this~~ thy mother, thou alone art lefte aliue. And I thanke God for thee; for in thee lieth the hope of my posteritie. I wike therefore that thou seruest God all the daies of thy life, that thou maist bee the father of manye children, through the blessing of God. ~~If thou dost resemble me as in countenance and lineaments of bodie, so likewise in manners and conditions of life and conuersation, it shall not repent mee to haue begotten such a sonne: neither shall it forthinke thee to haue had such a father.~~ Take heed therefore

gmc up
The Sick
mans ex-
hortation
to his
Sonne.

x Grieve

thy

Pro. 1

Eccles. 6

1 Tim. 2.

quit

fore that thou dost not degenerate & grow
 out of kind. Honor thy mother all the daies
 of thy life, praise for her, and do for her what-
 soeuer lieth in thy power. Remember that
 God hath appointed thee to be the staffe of
 her old age, neither forget thou what a how
 great paine she hath suffered for thee. Be-
 ware of riotous company, and haue alwaies
 the feare of God before thine eyes. Keepe
 company with such as haue understanding,
 and leane vnto their wisdom and coun-
 sell. Be sober minded, and eschew the lusts
 of youth; but follow righteousnesse, faith,
 loue, and peace, with them that call on the
 Lord with a pure heart. When thou shalt
 come to the possession of such worldlie sub-
 stance as I haue appointed for thee, through
 the great goodnesse and liberalitie of God,
 looke that thou dost vse and not abuse thy
 goods. Spend in measure, and as present
 necessitie shall require. Beware of superflu-
 ous expenses: Auoid banquetting and licen-
 tious fare. For, who soeuer loueth delicately
 to fare, shall come to pouertie. Remember
 it hath cast a waie manie thousands. Think
 that wel spent, that is honestly spent in thine
 owne house. Extraordinarie banquettings
 looke that thou fle; remembering, that what
 is gotten through long time, is consumed

in

The sick mans Salve.

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in a hertle little space. ~~Give almes of thy~~ Tob. 4
 goods, and neuer do thou turne thy face a-
 way from the poore: so shall it come to passe,
 that the face of the Lord shall not be turned
 away from thee. Be mercifull, after thy
 power. If thou haue much, giue plentifully:
 if thou haue little, do thy diligence gladlie
 to giue of that little: for so gatherest thou to
 thy selfe a good reward in the daie of necessi-
 tie. For mercie delivereth from all sinne,
 and from death, and suffereth not the soule
 to come in darkness. A great comfort is
 mercie before the high God, vnto all men
 that shew it. In the time of thy youth take
 heede that thou defilest not thy selfe with
 whoredome, but bring an honest and chaste
 bodie vnto the blessed estate of honourable
 wedlock. And when the ripenesse of thy age
 doth require thee to marie, take heed whom
 thou choosest to be thy yoke-fellow. Follow
 not the corrupt manners of y^e wicked world-
 lings, which in choosing their wiues haue
 their principall respects vnto the worthines
 of the stocke, vnto the wealthinesse of the
 friends, vnto riches, beautie, and such other
 worldlie vanities. Consider thou rather y^e
 godlinesse, than the worthinesse of y^e maies
 parents, the honest and vertuous bringing
 vp of her, her chaste and sober behauiour, her
 christian

and an
living.

thy wife

christian and godly manners; her modestie,
 grauitie, sobrietie, and womanlinesse; her
 faith, obedience, humilitie, silence, quiet-
 nesse, honestie, houswifelinesse, and such o-
 ther fruits of Gods spirit. Let her bee no
~~Baptist~~ ~~nor Anabaptist~~ ~~nor Epicure~~, but
 one of the household of faith, and such a one
 as feareth the Lord God vnfeinedly. With
 such a one couple thy selfe in the feare of
 God, and know her to be the gift of God, as
 Salomon saith: House and riches may a
 man haue by the heritage of his Elders, but
 a discrete and vertuous wife is the gift of
 the Lord. Therefore when thou art once
 ioined with her in the holie order of matri-
 monie, seek after no strange ~~things~~: beware
~~of whoredome~~. Entangle thy selfe with no
 other mans loue, but bee glad with the wife
 of thy youth, let her ~~breasts alwaie satisfie~~
~~thee~~, and hold thee euer contented with her
 loue. And if God send thee children, thank
 him for them: and let thy studie bee to bring
 and traine them vp in the feare, nurture, and
 doctrine of the Lord; that they maie learne
 to know God euen from their very cradles.
 Order thou thy household godly & honestly.
 Cherish thy seruants, and giue them their
 couenants; remembering that thou hast also
 a Maister and Lord in heauen. Loue thy
 neighb-

unite

Eph.

vii

Prov.

Eph. 6

Col. 3

The sick mans Salve.

149

Neighbour, and dwell quietly amongst
 them. Lend vnto them gladly whatsoeuer
 they need, if that thou hast it. Oppresse not
 thy Tenants. Raise not thy rents. Take
~~no incomes nor fines. Be content with the~~
~~ould and accustomed payments. Wring up~~
~~no new customes.~~ Maintaine the lawfull
 liberties of the Towne wherein thou dwel-
 lest. Be no vnprofitable member of the com-
 mon wealth. Defame not any man, but
 speake well of all men. Hurt no man, but to
 the vttermost of thy power be benefitfull to
 all men. Let neither pride haue rule in thy
 minde, nor in thy word: for in pride began
 all destruction. Whosoever worketh any
 thing for thee, immediatly giue him his
 hire, and looke that the hired seruants wa-
 ges remaine not by thee ouer night. Look
 that thou doe neuer vnto another man the
 thing that thou wouldest not another man
 should doe vnto thee. Eat thy bread with the
 hungry and poore, and couer the naked
 with thy cloathes. Aske euer counsell at the
 wise. Be alwaies thankfull vnto God, & be-
 seech him that hee wil order thy waies, and
 that whatsoeuer thou deuisest or takest in
 hand, it may remain in him. My son do these
 things, and God shall blesse and prosper all
 thy doings.

Luke 6

Tob. 4.

Mat. 7.

Luke 6.

Eccles. 32

Tob. 4.

Ecc. 58

Col. 3.

Tob. 4.

What

No no
The sick
mans ex-
hortation
vnto his
daughters.

*W*hat shall I say vnto you my ~~daughters~~
daughters: I praye God bleſſe you
and make you ſopful mothers of many chil-
dren. Serue God, obey your mother, be dili-
gent to pleaſe her, giue eare to her ſolomon
admonitions, and follow them, do nothing
without her counſell and adiſement. When
your age ſhall require to bee married, follow
the counſell of your mother, and other your
faithfull friends which wiſh you to do wel, in
chooſing your husbands. Take heed ye bee
not corrupted with the giſtes of naughtie
parks, nor deceiued with flatterring tongues
of wicked and vniuſtice perſons: for manie
in theſe our daies ſeeke not the Woman, but
the womans ſubſtance. Couple your ſelues
with ſuch as feare God, loue his word, and
be of honeſt report. And when ye be once ma-
ried, reuerence your husbands, know them
to be your heads & gouernors appointed of
God: obey them, and ſubmit your ſelues vn-
to them. Suffer not your loue to depart
fro your husbands, neither know any man
~~beſides them, but keepe your ſelues~~ undefiled, that
your matrimony may be honorable & pure
in ſight of God & of his holy congregation.
And if God bleſſe you with children, looke
ye bringing them vp to the glorie of God, in
his

Unite
are
Ephel. 5
Colof. 3
1 Pet. 3
Heb. 12

The sick mans Salve.

147

*Hearts**haunters**1 Tim. 2**1 Pet. 3*

his feate and doctrine. Engraft in their
 young hearts, even from their tender age,
 vertue, godlinesse and good manners. Take
 wel unto your households, and be an example
 unto your maids of godlinesse and honestie.
 Be no gaddes abroad, nor haunters of Ta-
 vernes, but keep your houses continuallie,
 except some lawfull and earnest businesse
 prouoke you to go forth. Be no babblers nor
 idle talkers, but for the most part use si-
 lence: for silence is an ornament and preti-
 ous iewel unto a godly woman. Apparell
 your selues in comely attire, with shame-
 fastnesse and discreet behauiour: not with
 powdered haire, either golde or pearls, or
 costly garments, but as it becometh wo-
 men that profess godlinesse, through good
 works. Let the woman which is in the church
 be without all corruption; so that the spirit
 be at rest and quiet, which spirit before God
 is a thing much set by: for after this manner
 in olde time did the holie women, which
 trusted in God, tire themselves, and were
 obedient to their husbands: even as Sara o-
 bedied Abraham, and called him Lord, whose
 daughters ye are so long as ye doe wel. If
 you obserue these few lessons, which I your
 sick father haue now giuen vnto you, doubt
 you not but you shal right well prosper, and
 liue

live a ioyfull & quiet life on earth. **Yea,** God
shal be your father and defender. **Woe,** stand
aside a little while, Gods blessing bee with
you. Come hither ye my seruants,

a lea
The sick
mans ex-
hortation
to his ser-
uants.

1 Par. 29

Heb. 13

Heb. 9

Pla. 39.

Heb. 11

Heb. 3

Sirs, ~~ye~~ see in mee what shall bee the end
of all flesh; euen a departure from this
world. For we are but strangers and Pil-
grimes on the earth, as our fathers were
before us. We haue no continuing Citie
heere, but we seeke one to come. The ordi-
nance of God is, that all men shall once die.
There liueth no man that shall not die. A
man in his time is but grasse, and flourisheth
as a floure of the field. Our life is euen as a
vapour that appeareth but a little time, and
then vanisheth away. On this condition
came we into the world that we should leaue
it againe. ~~We haue been sure of death euer
since we were conceived in our Mothers
wombs.~~ These things do you now see prac-
tised in me. The time of my departure out
of this world is at hand. I thought it good
therefore to send also for you, and to take my
leau of you till wee meet againe in γ king-
dome of God. I thanke you for the good ser-
uice that ye haue done mee. I haue not for-
gotten your seruiceable hearts and good
wills towards mee. If the good pleasure of
God

The sick mans Salue.

149

God hath beene, that I should longer haue continued with you, I would haue considered your seruice better. But I haue giuen to euery one of you such portion of money as shall declare some part of my thankfull and well willing heart towards you. This now remaineth to bee craued at your hands: as yee haue hitherto faithfullie, trulie, and honestlie serued mee in my life time; euen so after my departure so long as ye tarry here, shew the like faithfullnesse, truth and honestie toward your mistresse. Consider, that as long as I liued, I was a help and stay vnto her, & vnto her things: But now her chiefe hope next vnto God, consisteth onely in you. Therefore I pray you looke well vnto the things which appertaine vnto her. See that nothing go to waste. Prouide that through your diligence her thinges may rather increase than decrease. Yee know right well the dutie of a good Seruant: notwithstanding, euen at this my departure from you, I will put you in remembrance of it, that when I am gone, yee may yet remember my admonitions, and the more speedilie answer vnto your vocation. The duty of a good seruant is, to serue his maister and mistresse willingly and with a free courage, euen for conscience sake. Not with the eye, but with

The duty
of a good
seruant.
Colos. 3

the

the heart to obey them, to honour them, gently to answer them, not to pick or steale away their goods, but to bee faithfull vnto them in all things. See therefore that ye on this manner behaue your selues towards your mistresse. Auoid all stubboznnesse, churlishnesse, curled speaking, telling of tales, lying, picking, waste, idlenesse, negligence, and sluggishnesse. Eschew all euill and riotous companie. Flye drunkennesse, and whoredom. Abstaine from vaine othes and foolish pastimes. So behaue your selues in all your life & conuersation, that the name of God and his doctrine bee not euill spoken of. Let the light of your godlie behauiour so shine before men, that ye may do worship to the glorious gospel of our sauiour Ch^rist in all things. And in thus seruing your mistresse with a glad, readie and faithfull will, thinke your selues to serue the Lord your GOD, and to doo that thing which is pleasant in his godlie light, and that he also will see your paines recompenced. As the holie Apostle saith: Ye seruants be obedient vnto them that are your bodilie masters in all things, not with eye-seruice as men pleasers, but in singlenesse of heart fearing God: and what soeuer you doo, doo it heartilie, as though you did it to the Lord, and not

1 Tim⁵

Col³

The sick mans Salve.

Tst

not vnto men; knowing that of the Lord
 yee shall receiue the reward of inheritance,
 for ye serue the Lord Christ. But he that sin-
 neth, shall receiue according to his sinne.
 For there is no respect of persons with
 God. If you serue your mistresse trulie and
 faithfullie, hereafter when yee shall your
 selues bee householders, God shall likewise
 send you true and faithfull seruants: but if
 ye serue her falsely and vngodlie, then shall
 ye of your seruants be likewise serued hereaf-
 ter. For with what measure you mete with-
 all, shall other mete to you againe, saith our
 Saviour. Liue therefore according to your
 vocation in the fear of God, and ye shall pro-
 sper right well: God shall blesse you, & neuer
 leaue you succourlesse, as the holy man For-
 saith: ~~Be not afraid, truth it is, we lead here~~
~~a perillous life: but great good shall yee haue if~~
~~ye feare God, and depart from all sin and~~
~~euill.~~ Well, the blessing of God bee with
 you. I am very faint.

Lykes

Job. 4

Phile. No maruell; for ye haue talked a
 great while.

Epaph. I trust my talke hath not beene e-
 vil.

Phile. ~~Forsooth~~ ^{No truly} it hath been both good and
 godlie. I pray God giue both them and all
 vs grace to followe these your most whole-
 some

some and christian admonitions. But Sir, will it please you to take leave of your wife, children & servants, & give your selfe to rest for a little while? Peradventure it shall doe you much good.

Epaph. Sleep I cannot. And I am loth to let them goe from me: for the sight of them is comfortable vnto me, and as me thinketh it easech my paine.

Christo. ~~Goe comfort you and ease your paine.~~

Epaph. Before they depart from me, I wish greatly, even in their presence to confesse my faith, that both you & they may be witnesses before God & the world, that I die a Christian man.

Phil. Although we nothing doubt thereof, yet we greatly desire to heare the confession of your faith; that wee may be able to testifie hereafter, that you departed in the faith of Christ.

Epaph. Heare then.

The sicke
Man
faith.
Esay. 3
1 Cor. 8

I Unfainedly beleue with my heart, and I freelie confesse with my mouth, that there is one onely true, liuing, immortall, and everlasting God; God the father, God the sonne, and God the Holy ghost, three distinct persons in the Godhead, and notwithstanding

The Sick mans Salve.

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ding one verie God in substance, of like ma-
 tessie, glorie, might, power, iudgement and
 will. As touching the first person in the Dei-
 tie, I vnfaignedly beleue with my heart, and
 freely confesse with my mouth, that hee is
 that God which alone is the father, not one-
 ly of our Lord & Sauer Christ Iesu, whom
 of himselfe from euerlasting hee begot his
 naturall sonne, and therefore likewise true
 and immortall God; but also of the faith-
 full, not by nature but by adoption, whom
 hee hath chosen to be his children in Christ
 Iesu, before the foundations of the world
 were laid, to loue, fauour, cherish, comfort
 nourish, gouerne, defend & blesse them, both
 corporallie and spirituallie, This God the
 father I beleue and confesse to be almighty-
 tie, and able to doo whatsoeuer his godlie
 will and pleasure is. With him all things
 are possible. There is nothing too hard for
 him to doo, nesther is any thing impossi-
 ble in his sight. This **G O D** the father al-
 mighty, I beleue and confesse, that he is the
 Creator, and maker of Heauen and Earth
 and of all things contained in them. Of
 nothing by his wonderfull and Almightye
 power he made the heauens, with the blessed
 Angels, and heauenly spirits that are in
 them. The one hee chose to be his glorious

Of God
the father.

1 Cor. 1

Psal. 2

Ephes. 4

Gen. 1

Psal. 49

Gen. 1

Psal. 19

Esay. 43

Iohn 1

Prou. 8

Eccles. 24

seate; the other he made to be his ministers, to doo his blessed will and holy commandment. This God the Father almighty made also the earth of nothing with her increase, and gaue breath to the people that are in it, and spirit to them that dwell therein. The heauens, the earth and the sea, with all that euer is contained in them, are the creatures of this God the Father almightie, created vnto this end, euen that they should set forth, magnifie, praise and commend the Greatnesse, power, might and glorie of this most mightie and glorious **G D D**. And whatsoeuer hee made, hee made it through his onelie begotten Sonne, by whom all things were made, and without whom was made nothing that was made. For when hee made the heauens, this his onely begotten Sonne was present, when hee hanged the clouds aboue, when hee fastned the springs of the deepe, when he shut the Sea within certaine boundes, that the waters should not goe ouer the markes that he commanded, when hee laid the foundations of the earth, hee was with him, ordering all things, delighting dallie, and reioycing alwaies before him. For the sonne of God caused the light that faileth not, to arise in the heauen, and couered all the earth as a cloud.

And

The sick mans Salve.

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And that princelie Prophet saith: By the word of the Lord which word is Christ, the naturall Sonne of God, were the Heauens made, & all the hostis of them by the breath of his mouth. This God the Father almighty, maker of Heauen and Earth, I beleue and am fullie perswaded, that he for Christs sake by faith is my most mercifull Father, and that I am borne againe of him, not by mortall, but immortall seede, through the word of God, who liueth and abideth for euer, and so am become his sonne, and that he therfore loueth and fauoureth me, gouerneth and defendeth mee, feedeth and nourisheth me, and finally hath made me his heire, and fellow heire of eternall glorie with his onelie begotten & most deere beloued son Christ Iesus our Lord and Saviour. Now haue you heard my faith concerning God the father.

Psal. 33
Iohn 1

1 Pet. 1

Rom. 8

Phil. It is a faith both true and christian, and from the beginning receiued of al godly persons: Will it please you likewise to reuerse your faith concerning Iesus Christ the son of God, yea God and man?

Of God
the Son.
Math. 8
Math. 17

Epaph. This is: I unfainedly beleue with my heart, and freely confesse with my mouth, that Iesus Christ the second person in the god-head, is the onely begotten Sonne

Iohn 1

Rom. 1

Heb. 1

Colos. 3

Math. 1

Esay 45

Psal. 70

Iohn 3

Psal. 45

of God; yea and true, immortall and ever-
 liuing God, begotten of God the Father, be-
 fore any beginning, of like maiestie, might,
 power, and gloxie with God the Father, of
 the same Nature, Essence, being and sub-
 stance. I beleue that this Iesus Christ,
 which is the verie brightnesse of his fathers
 gloxie, and the verie image of his substance,
 first begotten before all Creatures, is our
 Lord, euen the Lord of all the faithfull; And
 I beleue that as hee is called Iesus, that is
 to say a sauiour: so likewise he is both able
 and will saue me from all my sinnes. A God
 that is righteous, and such a one as saueth,
 there is none but hee. There is saluation
 in none other. Neither is there any other
 name vnder heauen giuen vnto men, wher-
 in wee may be saued, but onely the name of
 Iesus. Of him therefore alone as of an Al-
 mighty Saviour, doo I looke for my salua-
 tion. For vaine is the sauing health that is
 looked for of any other. And as hee is called
 Christ, that is to saye, anointed, because
 hee is the king and priest of all the people of
 God, and is anoynted with the true oint-
 ment, euen with the fulnesse of the Holy-
 ghost (for God giueth not the spirit by mea-
 sure vnto him, but hee hath anoynted him
 with the oyl of gladnes aboue his fellowes)
 euen

The sick mans Saue.

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euen so do I beleue, that out of him, euen
 as out of a liuelle spring and flowing foun-
 taine, this oyle of gladnesse, I meane the
 Holy ghost, came forth vpon all the mebers
 of Christ, and they also in him and through
 him are made Christs, that is to say, the a-
 nointed of the Lorde. For of his fulnesse
 haue all wee receiued, euen grace for grace.
 And whosoever beleueth on him, as sayth
 the scripture, Rivers of liuing water shall
 flow out of his belly. As I am of this Christ
 called a Christian: so do I beleue that this
 Christ hath anointed mee with his Holie Spi-
 rit, and therewith also sealed mee vp vnto
 euerlasting life. For they that are led with
 the Spirit of God are the Sonnes of God.
 For the same Spirit certifieth our spirit, that
 wee are the sonnes of God. If we be sonnes,
 then are we also heires, the heires I mean of
 God, & fellow heires with Christ, of eternall
 glory.

Iohn 1

Iohn 7

heart

Rom. 8

Furthermore, I beleue that I E S V S
 Christ the onely begotten Son of God, is
 called our Lord, not onelie because hee is
 Lorde of all things, in as much as hee is
 God, and hath all things in subiection vnto
 him, by the right of his diuine Nature; but
 also because he is the Lord, ruler and gouer-
 nour of all the Elect and chosen people of
 God

God, and mightily deliuereth them from the power, violence and tyranny of sathan, sinne, and death, by this meanes making them his owne and peculiar people, and continually defendeth and preserveth them against all evils & perils, whereunto they should easie fall through the deceitfull subtleties of sathan, the vaine perswasions of the world, and the poisonfull inticements of the flesh, if by the mightie power of him they were not preserved. For although there be manie Lords, yet wee haue but one Lord, euen Iesus Christ, by whome are all things, and wee by him. And this Iesus Christ, the onely begotten Sonne of God, I faithfullie beleue to be my Lord, my Protector, my mightie shield, buckler and Defender, and that he hath deliuered me from the tyranny of sathan, from the law of sinne and death, and brought mee in through faith vnto this grace wherein I stand and reioice in hope of the glorie of God.

Christ
narity.

Moreover, I vnfainedly beleue with my heart, & freely confesse with my mouth, that this Iesus Christ, the onely begotten sonne of God, is also very true and naturall man, of the same flesh and bloud with vs, and like vnto vs in all points, sinne alone except. And hee became man, not after the manner

1 Cor. 8

Rom. 5

Isay. 7

The sick mans Salve.

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manner of other men, but by the wonderful
 operation of ~~the~~ naturall working of
 Gods holy spirit. For hee was conceived of Math. 1
 the Holy Ghost, & borne of the Virgin Mary.
~~That which was conceived in he, was not~~ Luke 1
~~of man, but it came of the Holy Ghost.~~ For
 the Holy Ghost came upon that goodly maid,
 and the power of the highest overshadowed
 her, and so she conceived and brought forth
 Christ her true and naturall Sonne, a pure
 and undefiled virgin before the birth, in the Psal. 51
 birth, and after the birth. It was necessarie
 that Jesus Christ should be so both concei-
 ued and borne, that by this his pure & cleane
 birth, hee might wash and put awaie the
 corruption and filthinesse of our Nature,
 which was distained in the fall and sinne of Ephes. 2
 Adam. For it was not convenient, that hee
 which was come to ~~purge~~ *cleane* the world from Iob. 14
 all sinne, should in any point be spotted with
 sinne; but that both his conception and na-
 tiuitie should bee so pure, and without blemish,
 that by the purenesse thereof the filthi-
 nesse and corruption of our conception and
 natiuitie might be put awaie. For of the un- Psal. 51
 cleane, who can be cleansed? All wee bee un- Ephes. 1
 cleane in Adam, both concerning our con-
 ception and birth. For after that GOD had
 made man like vnto his owne similitude and
 Image

Gen. 1
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Gen. 3

Rom. 5
1 John. 3

Plal. 51

Gen. 6

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S

Gen. 4

Image, he placed him in paradise: and gaue him libertie to eate of all fruits in the garden of pleasure, except the tree of knowledge of good and euill. But man disobeyed the Lord his G D D, and transgressed his holie commandement. Through the which disobedience and transgression of Gods holie commandement, sin, curse and death came ouer all mankind: so that now in Adam, so many as are borne after the common course of nature, are begotten, conceived, & borne in sinne. They are the children of wrath, and defiled with all uncleannesse, both bodilie and ghostlie. Now when there was no help nor comfort for man, whereby he might bee redeemed out of Satans power, and deliuered from the intollerable miseries wherewith hee was too much wretchedly wrapped and brought into slauerie, & for now man with all his thoughts, imaginations, deuises, words, deeds, enterprises, &c. is become through the sinne of Adam, wicked, vnpure, filthy and sinfull. Then G D D that mercifull father had pittie vpon mankind, and promised them a seede, euen Iesus Christ his onelle begotten Sonne, which should tread downe the head of the serpent, overcome the diuell with all his power, and restore vs to life againe. And likewise as
God

God is righteous in all his wayes, and ho-
ly in all his workes, and true and faithfull
in all his wordes; euen so hath he kept all his
promises trulie. For when the time was
full come, hee sent his onelie begotten and
dearely beloued sonne into the wombe of
~~the Virgin Marie~~, where ~~and of whom,~~
through the working of the Holy-Ghost, hee
became flesh, that is to say, true and natu-
rall man, as the Scripture witnesseth, say-
ing; The Word became flesh and dwelt a-
mong vs, and we saue his glorie as the gla-
rie of the onelie begotten sone of the father,
full of grace and veritie. He brought not his
bodie with him from heauen, ~~as the Ana-~~
~~baptists affirme;~~ But as he receiued all his
diuine nature and substance of God the fa-
ther alone : euen so likewise did he take all
humane nature and substance of the pure
Virgin Marie alone, through the woon-
derfull operation of the Spirit of G O D, as
S. Paul saith : Hee was borne of the seede
of David after the flesh. Again, hee sayth:
He that sanctifieth, and they which are san-
ctified are all of one. For which cause hee is
not ashamed to call them brethren, saying :
I will declare thy name to my brethren, and
in the midst of the congregation will I
praise thee. And againe, I will put my trust
in

In him. And againe: Beholde heere am I, & the children which god hath giuen me. Forasmuch therefore as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, for to put downe through death, him that had Lordship ouer death, that is to say, the diuell: and that hee might deliuer them, which were to the feare of death, were all their life time in danger of bondage. For hee in no condition taketh on him the Angels: but the seed of Abraham taketh hee on him; wherefore in all things it became him to hee made like vnto his brethren, that hee might be mercifull, & a faithfull high priest in things concerning God, for to purge the peoples sins, &c.

nature of

Heb 4
Psal 52

Ephes. 2

John 1

Rom. 8

This onely begotten Sonne of G D, by taking vnto him flesh of the virgin Mary, became like vnto vs in all things, sinne alone excepted. I beleue that by his pure conception and undefiled natiuitie, my conception and my birth, which comming from Adam, was altogether impure and defiled, is cleansed, & that no part of that sinful birth is imputed vnto mee, but that through faith in this most blessed seed of the virgin, I am bozn anew and begotten of G D: so that hee is my Father, and I am his Sonne, and there.

The sick mans Salue.

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therfoze inheritoꝝ of his heauenly kingdom.

Furthermoze, I vnfaignedly beleue with my heart, & freely confesse with my mouth, that this seed of the woman, Iesus Christ, at the commandement and will of his heauenlie father, which from euerlasting by his godlie pꝛouidence, ordained his onely begotten sonne, to be a sacrifice foꝝ the sinnes of his people, that thꝛough his onelie oblation, they might foꝝ euer and euer be saued, & suffered manie greuous paines on his bodie, vnder the heathen Ruler Pontius Pilate, and that he was crucified, died and was buried. All those bitter paines, and greuous torments, hee suffered, not foꝝ himselfe, but foꝝ vs, foꝝ our iniquities, sinnes and wickednesse, that hee might reconcile vs vnto God the father. His paines satisfied foꝝ the paines due vnto vs foꝝ our faults: as the Prophet saith: Hee onely hath taken on him our iniquities, and borne our paines. Hee was wounded foꝝ our offences, and smitten foꝝ our wickednesse. Foꝝ the chastisement of our peace was laide vpon him, and with his stripes wee are healed. As foꝝ vs, wee haue none all astray like sheepe, yeuersie one hath turned his owne way. But the Lord hath reaped together vpon him the iniquitie of vs all. Hee was cut off from the ground of the

h
Esa. 53
Mat. 8
1 Pet. 1

Ephes. i

Colos. i

Colos. i

Ephes. i

ND

the living: which punishment did come vpon him for the transgression of my people, saith God, which indeede hath deserued that punishment. Hee was crucified and nailed to the Crosse; that by the sufferance of his flesh, hee might put awaie the cause of hatred, euen the law of commandementes contained in the law written, and so winne vs againe into the fauour of GOD. For it pleased the father, that in him should all fulnes dwell, and by him to reconcile all things vnto himselfe, and to set at peace by him through the blood of his crosse, both things in heauen and things in earth. His blessed bodie crucified, and nailed to the Crosse, buffeted, beaten, and scourged, was a sweete smelling Sacrifice, and a right deare offering vnto God the father, sufficient enough and able to the vttermost, to put awaie all the sinnes of the faithfull, and all the paines due for the same. It satisfied at the full the Justice of GOD, and appeased his wrath stirred vp through sinne, against the posteritie of Adam, and made GOD, of an angrie Lord and righteous Iudge, a most mercifull father and gentle Sauour. Neither neede the faithfull goe for Saluation vnto Massemongers, vnto Iustitiaries, vnto Monkish Hypocrites,

nor

The sick mans Salve.

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nor yet unto saints. The sacrifice of Christs
 bodie, which hee himselfe that euermoring
 priest offered vpon the altar of the crosse to
 God the Father, is a plentiful, full, per-
 fect, and sufficient satisfaction for the sinnes
 of the whole world, if they repent, beleeue,
 and amend. Wee need no such daily sa-
 crifice as the Papists heretofore for lu-
 kers sake haue deuised. As Christ Iesus
 is an euermoring Bishop, so abideth his sa-
 crifice which hee once for all offered on the
 Crosse, of full vertue, power, might and
 strength, euen vnto the end of the worlde.
 Iesus Christ yesterday, and to day, and
 the same continueth for euer. Forasmuch
 therefore as Christ indureth for euer, and
 hath an euermoring priesthood, hee is able
 also euer to saue them vnto the vttermost
 vnto the full, that come vnto GOD by
 him, seeing he euer liueth to make interces-
 sion for vs: For hee is not entred into the
 holy places that are made with handes,
 which are similitudes of true things, but
 is entred into vnto Heauen, for to appeare
 now in the sight of God for vs; not to offer
 himselfe often; as the high Priest entred
 into the holy place euery year with strange
 bloud; for then must hee haue often suffered
 since the world began. But now in the end

Hebr. 9

abideth

Hebr. 13

Hebr. 7

itself

Heb. 9. 27.
31.

Heb. 10.

Adrian

of this world hath bee appeared once, to put sin
to flight by the offering vp of himselfe. And
as it is appointed vnto all men, that they
shall once die, and then cometh the iudge-
ment: euen so Christ was once offered to
take away the sinnes of many: and vnto
them that looke for him, shall hee appeare a-
gain without sinne vnto saluation. We
are sanctified and made holy by the offering
of Iesus Christes bodie done once for all.
With one onely oblation hath Christ Iesus
made perfect for euermore them that are
sanctified. Aue therefore vnto all new coun-
terfeit and strange Sacrifices deuised for
lucres sake, by the craftie conueyance of
man throughe the subtle suggestion of the
Satan. Let the faithfull people of God im-
brace that sacrifice, that offering of Christs
blessed bodie, which he himselfe offered vnto
god the father on the altar of the crosse once
for all, for the sinnes of the world. Let them
cleaue and stick vnto that. Let them repose
their whole affiance, and put all their trust
in that sweet smelling sacrifice, & say with
the holy Apostle: God forbid that I should
reioyce in any thing, but in the crosse, passi-
on, and death of our Lord Iesu Christ. So
may they be sure neuer to perish, but to haue
euerclasting life. Againe, this Iesus Christ
the

The sick mans Saluē

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the sonne of God, and the sonne also of the
glorious Virgin. after that hee had suffered
many bitter paines and grievous torments
hanging vpon the crosse, dyed the death of
the bodie; and was buried. I beleue that
Christ by his death hath conquered, vanqui-
shed, subdued and overcome him that had
lordship ouer death, that is to say the diuell,
that he might deliuer them, which through
feare of death, were all their life time subdu-
ed vnto bondage. Yea, by his death satans
power is so broken, and the violence of death
so weakened, that wee may be bold to say,
Death is swallowed vp into victory. Death
where is thy sting? Well where is thy victo-
ry? The sting of Death is sinne, and the
strength of sinne is the law. But thanks be
vnto God, which hath giuen vs victory tho-
rough our Lord Iesus Christ.

Heb. 2

1 Cor. 15

Christ after the death of his body went
downe in his soule to hell, as clearely appea-
reth by the Scriptures: not that hee should
there suffer more paines, which had already
on the crosse suffered to the uttermost, and
done whatsoever was needfull for our re-
demption; but to breake the pride of satan,
and to destroy the fury of the hellish powers
against the chosen people of God, that all
the faithfull thereby might be deliuered from

Of Christs
going
downe to
hell.
A.C. 2
O.C. 1
1 Pet. 3

death and hell; and triumphantly say with the prophet; O death I will be thy death: O hel, I will be thy destruction.

Of Christs
resurrec-
tion. 2
Roman. 8

2 Tim. 1

1 Cor. 15

of Christs
ascension.
Luke 24

Rom. 8

Ephes. 1

Col. 2

And likewise as Christ died for our sinner, so I vnfaignedly beleue with my heart, and freely confesse with my mouth, that he arose againe the third day through the power of his father, for our iustification, according to the Scriptures. And by this his resurrection and life, hee hath not onely shewed himself a glorious and triumphant conquerour ouer Sathan, Death and hell, but hee hath also brought life & immortality vnto light, and assured vs of the resurrection of our bodies; that as he is risen from the dead, so likewise shall we with our bodies rise againe out of the earth at the last day. And therefore he is called y first frutes of them that are fallen asleepe.

Moreover, I vnfaignedly beleue with my heart, and freely confesse with my mouth, that as Iesus Christ the sonne of God, and the son of the virgin Marie, shewed himself oftentimes after his resurrection vnto his disciples; so likewise hee ascended into heauen in their presence, perfect God, and perfect man, and sitteth at the right hand of God the Father almightie, aboue all rule, power, might and dominion; and aboue all that

The sick mans Salue.

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that may be named not onely in this world,
 but also in the world to come. For God the Mat. 28
 father hath put all things vnder his feete,
 and hath made him aboue all things, the
 head of the congregation, which is his bo-
 die, and the fulnesse of him that filleth all in
 all. All power is giuen vnto him both in hea- Apoc. 19
 uen and in earth. Hee is a Lord aboue all 1 Tim. 6
 Lords and a king aboue all kings. Yea hee
 is an almightie God with his father, of the
 same maiestie, might, power and glorie: and Rom. 8
 notwithstanding, in as much as hee is
 man, hee is also our Intercessor, Media- 1 Tim. 6
 tor and Advocate. For hee is not gone vp
 into heauen to be an idle gazer, nor to neg-
 lect his Church; but to pray for the faithfull,
 to make intercession for them vnto God the
 father, to be our Mediatour and Advocate,
 and to appease the wrath of God the Fa-
 ther, if at any time through sinne, it wax-
 eth hotte against vs, and to winne vs a-
 gaine vnto his fauour, and to keep vs in the
 same vnto the end. We need not seek help of
 others, neyther yet call on the Saintes de- Christ a
 parted, that they may pray for vs, & pleade sufficient
 our cause before God. The man Christ Je- mediator
 sus alone, which gaue himselfe a ranstone advocate,
 for all men, is our sufficient Mediatour, ad- and inter-
 vocate and Intercessor, as the holie Scrip- cessor.
 ture 1 Tim. 2
1 Ion. 1
Heb. u. 7

ture teacheth in diuers places. **W**hoso-
 euer therefore refuseth to pray vnto this
 man Christ Iesus to be his mediator, and
 advocate vnto God the father, and sayeth
 vnto another, without all doubt he is an e-
 nemy vnto Christ; to the uttermost of his
 power, he laboureth to make Christ as they
~~saye say~~ Jack out of office. For since the
 time of his ascension, his chiefe and princi-
 pal office is to be our intercessor, mediator,
 and advocate. He ascended also into heauen
 to lead captiuitie captiue, and to giue gifts
 vnto men. Satan that old enemy of man-
 kinde had taken vs captiue, made vs his
 bondslaves, through sinne carried vs away
 with his craft and subtlety, from the Lord
 our God, & brought vs into his kingdome
 of darknesse, which is the dreadfull king-
 dome of sinne, death and hell. Thus were
 we in great misery, and should for ever have
 beene damned, if wee had not beene holpen
 by some other meane then we with all our
 wits could deuise. Therefore euen of very
 pittie & tender compassion came one which
 is much stronger then Satan, euen Christ
 that mighty ~~son~~ of the tribe of Iuda, a
 right conquerour, a strong Sampson, a va-
 liant subduer of death, sinne and hell, a pu-
 issant vanquisher of Satan, &c. Wee as a king
 of

PL 169
 Eph. 1.3

Luke 11
 Apoc. 5
 1 Cor. 15

The sick mans Saluē.

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of glory mightily brast into satans kingdō,
 brake open the gates of hell, tooke the pynce
 of darknesse, bound him, tooke him prisoner,
 made him his bondslaue, destroyed his em-
 pire, led away his prisoners, bringing them
 againe into most ioyfull and blessed liberty:
 so that all they which beleue in this most
 mighty emperour and valiant conquerour
 Christ Iesus, are deliuered from the tyran-
 ny of Satan, and from the power of sinne,
 death, and hell. There is no damnation now
 vnto them which are ingrafted in Christ Je-
 sus: Satan, sinne, death and hell, with all the
 infernall army, cannot hurt the elect and
 chosen people of God. Who shall late any
 thing to the charge of Gods chosen? It is
 God that iustifieth; who is he that can con-
 demne? It is Christ which died, yea rather
 which is risen againe, which is also on the
 right hand of God, and maketh intercession
 for vs. Who shall then separate vs from
 the loue of God, &c? And as Christ by his
 most glorious and triumphant ascension
 hath led captivity captiue, so likewise hath
 hee giuen giftes vnto men, euen that Houl-
 yhoū, that Spirit of truth, that comforter
 which worketh in the hearts of the faithfull,
 newe motions, and spirituall effectes,
 faith, hope, loue, feare, humilitie, modestie,
 meeknes,

Heb. 2

Iohn 3

Iohn 15

Rom. 10

Rom. 8

Ps. 110. 6

Ephes. 4

Iohn 14

Galath. 5
Rom. 8

ens

Coloss. 3

John 14

assured

meeknes, patience, long suffering, joy, peace, quietnesse of conscience, temperance, goodnesse, mercy, &c. It mortifieth the old man, and quickneth the new man, which is renewed unto the knowledge & image of him that made him, which after God is shapen in righteousness and true holinesse. Again, Christ ascending up into Heauen, by the power of his Godhead hath prepared in the kingdome of the father, euermlasting, & ioyfull dwelling places, for so many as beleeue in him, as he himselfe witnesseth, saying: I goe to prepare a place for you, and I will come againe unto you, and take you unto my selfe, that where I am yet also may bee. Wee hath also ascertained vs of our ascension, and going vp into heauen, not onely in soule but also in bodie. Wee corporally is risen againe, and gone before into the glorious kingdome of his father: to declare that wee also after the generall resurrection shall both body and soule bee carried into heauen. The members must needs bee like the head. Christ our head is risen againe; therefore shall wee his members rise againe. Christ our head is ascended and gone vp into heauen, both body and soule; therefore shall we his members ascend and go vp into heauen, both body and soule also. Christ

The sick mans Salue.

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our head was taken vp into Heauen in a cloud, both bodie and soule: therefore shall we his members also be taken vp in a cloud to meet the Lord, and so shall we both bodie and soule dwell with the Lord Christ our head for ever and ever, as the holie Apostle testifieth: saying, If wee beleue that Iesus died, and rose againe: even so them which sleepe by Iesus, God will bring againe with him. For this say wee vnto you in the word of the Lord, that we which shall liue, & shall remaine in the comming of the Lord, shall not come yet they which sleep. For the Lord himselfe shall descend from heauen with a shout, & the voice of the archangel & trump of God, & the dead in Christ shall arise first: then we which shall liue, even we which shall remaine, shall be caught vp with them in the clouds to meete the Lord in the ayre. And so shall we euer be with the Lord.

Finallie, I vnfaignedly beleue with my heart, and freely confesse with my mouth, that as the Lord Christ is ascended vp into heauen; so shall hee come againe from Heauen with power and much glozy, nobly accompanied with thousands of blessed angels and heauenly saintes, for to iudge the quicke and the dead, the faithfull and unfaithfull, and to giue euerie man his reward accor-

1 Th. 4.

Of Christs
coming to
iudgement.
Act. 1

Dives

Apoc. 1
Iohn 5
Mat. 25
Dan. 12

ding to that he hath done, whether it be good or bad. And when hee thus gloriously shall come vnto the iudgement, all that are in the graues shall heare his voice, and shall come forth; they that haue done good vnto the resurrection of life: and they that haue done euill vnto the resurrection of damnation. The faithfull shall goe into eternall life, the vnfaithfull into euercasting damnation. Euery man shall he reward according to his deeds: that is to say, praise, honour, and immortalitye to them which continue in good dooing and seeke immortality. But vnto them that are rebels, and that doe not obey the truth, but follow vnrightheousnes, shall come indignation and wrath, tribulation and anguish, vpon the soule of euery man that doth euill.

Now haue ye heard also my faith concerning Iesus Christ, God and man. And I beleue all things that I haue spoken, to be vndoubtedly true. And I am fully perswaded, that Iesus Christ our Lord and Saviour, wrought all things that euer he did in his humanity, for me and for my saluation: to saue mee, to reconcile mee vnto God the Father, to make me inheritor of euercasting glory, hee came downe from heauen, was incarnate by the Holy-ghost, and borne of
the

The sick mans Salue.

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the ~~Virgin~~ Mary. ~~Pea~~ he suffered, was cru-
cified, died, went down into hel, rose again
the third day from the dead, ascended into
heauen, and shall come againe vnto iudge-
ment, for me, for my sake, for my glorie and
saluation. Thus haue yee heard my faith
concerning God the Father, and God the
Son, which is also man, receiuing his hu-
mane nature of the glorious virgin Mary.

Euseb. Whosoever thus belieueth & con- Rom. 10
fesseth of God the Father, and of his Son
Christ, the same can neuer perish. For as
our Saviour Christ said vnto God the Father
in his prayer, this is euermaking life, euen
to know thee, the alone true God, and whom Iohn 17
thou hast sent. Jesus, Christ.

~~Christo.~~ The wise man also saith: To Sap. 13
know the God, is perfect righteousness.
God saith by the prophet: Pea to know thy
righteousness and power, is the root of im-
mortality.

Theoph. God saith by the prophet, By the
knowledge of him, which is my righteous
seruant, hee shall iustifie the multitude.

Phile. God grant vs the true knowledge
of his Sonne Christ; so may we be sure to be
iustified, saued and glorified.

Epaph. Amen. But now heare also my
faith concerning the third person in the De-
ity,

Ity, ~~which~~ is the holie Ghost.

~~Chr. He healeth our sinnes.~~

Of God
the holy
Ghost.
Gen. 1

Math. 28

Iohn 16

Iohn 3

1 Cor. 2

2 Cor. 3

Galath. 5

Phil 2

Iohn. 14

15. 26

1 Cor. 12

Epaph. I unfainedlie beleue with my heart, and freely confesse with my mouth, that the Holy-ghost is one and equall God, in gloire, maiesty, power, and might, with the father and the son, proceeding from the father and the sonne, after an vnkown and vnerpressible manner. This Spirit of God and God himselfe, is hee by whom **GOD** the father through his sonne, Christ, and in Christ, worketh and quickneth all things. All the benefits and graces, which **GOD** the father bestoweth vpon vs for Christs sake, this holy Ghost bringeth them vnto vs, and maketh vs newe vessels to receiue them: which otherwise euen of nature, are so fleshly minded, that we perceiue nothing at all of those things which appertaine vnto the Spirit of God, neither are wee able to thinke a good thought of our selues. For this godlie Spirit worketh in vs new motions, and new effectes, and giueth vs grace both to will and to doo good. He is a teacher of all the faithfull, and leadeth them into all truth. Hee is a comforter of weake and sorrowfull mindes. He keepeth the true christians vnnouenable in one faith, and openeth their senses to vnderstand the mysteries

The sick mans Saluc.

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ries of God aright. Hee clotheth them
 with his gifts, and giueth to euerie one a
 severall gift even as he will. Hee is the ru-
 ler of the christian congregation. He is the
 anointment, where with all the faithfull
 are anointed, and thereof are called the a-
 nointed of the Lord. He is given unto the
 faithfull to bee the earnest of their inheri-
 tance, for the recouerie of the purchased pos-
 session unto the praise of his glory. He with
 his godlie breath quickeneth, maketh alive,
 and conserueth all things. Hee of carnall
 maketh vs spirituall; of worldlie, godlie;
 of wicked, blessed; of the bond slaues of
 satan, the dearely beloved sonnes of God:
 of sinfull liues, his owne most pleasant and
 holy temple; of cruell, meeke; of proud, hum-
 ble; of malicious, charitable; of contentious,
 quiet; of couetous, liberall; of hard hearted,
 meeke spirited; of frowarde, gentle; of
 stubborne, obedient; of dissolute, tempe-
 rate and sober; of false, true; of foolish, wise;
 of idle, godlie occupied; of vncaste, pure
 & cleane; of the haters of God, the friends
 of God; of the louers of pleasures, the lo-
 uers of godlinesse; to end, hee maketh vs of
 earthly, heauenly. Whatsoeuer goodnesse
 we haue, he is the ~~author~~ author, worker and
 giuer of the same. Therefore I beleue and
 con-

 1 Iohn. 3
 Psal. 110

only

confesse that this Holie Spirit is one, and equall God with God the father, & God the Sonne, proceeding from them both, of the like maiestie, glorie might and power. I beleeue that this Holy Ghost is my comforter, and that he prayeth for mee, reneweth me, dwelleth in me, and hath sealed mee by to euersliding glory.

Eph. 66

Act. 7

PLA. 149

Deut. 9

Iohn 4

Eph. 49

Now haue you heard my faith and my beleeve in the Father and in the Sonne and in the Holy Ghost: which three I beleeue and confesse to be one God, whose seat the heauens, and whose footstool is the earth. He is an euersliding and almightie God, which alone is to be honoured and serued in spirit and truth, for he alone can helpe vs, forasmuch as hee is almightie: and will helpe vs, because hee is mercifull, true, and faithfull: yea and that not for our righteousness, but for his names sake. To this one true, liuing, euersliding, immortall, inuisible, and alone wise God, King of kings, and Lord of Lords, be all honour & glory world without end.

1 Tim. 1

Phil. Ant. 11.

Apoc. 7

Apoc. 7

Thou art worthy, O Lord, to receiue glory & honour, & power, for thou hast created all things, & for thy will sake they are created. Blessing and glory, and wis-

dom.

The sick mans Saluē.

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name, and thanks, and honour, and might,
be unto our God for evermore.

Christe, be with us.

Epiph. Simply and plainly haue I heere
before you all rehearsed my faith and beleeve
in God, and in the three persons of the God-
head, as I haue heretofore learned it out of
Gods most holy word. I confesse that ma-
nie things more might be spoken of the wo-
derfull mysteries of this most blessed & holy
Trinitie: but they far exceed my understan-
ding: and therefore I dare not meddle with
them. For it is written: Hee that is a sear-
cher of the hidden things of God, shall be oppressed
of the gloire thereof. Againe: Seeke not out
the things that are aboue thy capacitie, and
search not the ground of such things as are
too mightie for thee: but look what God hath
commanded thee, thinke vpon that alway,
and be not curious in many of his workes.
For it is not needfull for thee to see with
thine eyes the things that are secret.

Theoph. The holy Apostle also counselleth
vs to be modest and sober, & that wee be not
curious to search after the knowledge of
things which passe our capacity.

Ezech. The holy Psalmograph seemeth
to haue followed this counsell well: which
saith vpon this manner of himselfe, Lord, I am
not

Pro. 1. 5
Eccle. 1. 3

ist

He/

Philem. not high minded. I haue no proud looks, I
doe not exerceise my selfe in great matters
which are too high for me. But I refrain my
soule & keep it lowe, like a childe that is wea-
ned from his mother; yea my soule is euen
as a weaned childe. O Israel trust in the Lord
from this time forth for euermore.

Phile. Neighbour Epaphroditus there re-
maine yet behinde more articles of the chri-
stian faith; haue you forgotten them?

Epaph. No good brother Philemon: God
forbid I should forget them. For in them
two meet vnto God ~~lie~~ know my chiefe conso-
lation & comfort. Should I, being in this
case, forget the holie congregation of God,
which is the companie and fellowshippe of
the Saints and chosen people of God, of
whom Christ the Lord is the head ruler, and
gouerner? Should I in this my sicknesse
forget the high & singular benefits of God,
which of his owne free mercy & meere good-
nesse he liberallie giueth to all faithfull peni-
tent sinners: namely remission of sins, the
resurrection of the bodie, & life euerlasting?
God forbid, God forbid. For the remem-
brance of these things comforteth me great-
ly. I will therefore ~~although my winde be-
ginneth to waue short, and it is painefull
vnto me much for to speake~~ declare my faith
con-

The sick mans Salve.

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concerning these articles.

Euldg. God strengthen you.

Christe Amen.

Epaph. As I vnfaignedly beleue, with my heart, and freely confesse with my mouth, that there is but one God, in whom alone I put all my confidence, trust and hope of saluation, and at whose hand onely I look for all good things pertaining either to the bodie, or vnto the soule; so likewise I both beleue and confesse, that there is but one holy vniuersall Church or congregation of the faithfull, albeit they be dispersed & scattered abroad throughout the world, in diuers and sundry places, which are gathered and knit together through the operation of the Holy Ghost in the Unity of the Spirit, and ioynded together in one faith as members of one bodie, whereof Iesus Christ is the head. This holy Church or congregation, linked together in the fellowship of the Holy ghost, is a spirituall house builded of liuing stones, a chosen generation, a royall priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ, an holie Nation, a people which are won that they should shew forth the vertues of him which called them out of darknesse into his maruellous light. This Church is the congrega-

Of christ's church or congregation.

Cant. 6.

1 Cor. 12.

Rom. 12.

Col. 1.

2 Pet. 2.

Eph. 2. 2

Cant. 6

Iohn 10

1 Cor. 1

What the
Church is.

gation of the living **G O D**, the pillar and ground of truth. This holy company are citizens with the **Saints**, & of the household of **God**, and are built upon the foundation of the **Apostles and Prophets**, **Jesus Christ** himselfe being the head corner stone. This Church is the spouse of **Christ**, and knoweth none other husband, and head, but **Christ** alone. This, blessed company, are those sheepe, which gladly heare the voice of their shepheard **Christ** but they flee from the voices of strangers. And as they are one body and one spirit, so confesse they one **Lord**, one **Faith**, one **Baptisme**, one **God** and **Father** of all. There is among them no dissension, but they maintaine one truth, preach one doctrine, speak one thing, are of one minde, and one meaning. This holy Catholike Church, or vniuersall congregation, is that holy Citty, that newe **Jerusalem**, which came down from **God**, out of heaven, prepared as a bride garnished for her husband. And because no man shall doubt of what Church I speak, I confesse that to be the holy, Catholike & Apostolike Church, which is the company & the fellowship of the saints, that is to say of the faithfull, which are sanctified and made holy by the Spirit of **God**, and by the blood of **Christ** our Saviour, which

The sick mans Salve.

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which haue the pure word of **G O D** true
 and sincerely preached, and the sacraments
 duly and faithfully ministered among them,
 which excommunicate all disobedient, no- Mat. 18
 table sinners, and receive into their fellow-
 ship such as vnfainedly repent and turne
 from their wickednesse, which studie in all
 things to please the Lord God, and to live
 in all godlinesse and honesty. This Church 1 Tim. 2
 and company Christ loued so dearly, that
 hee gave himselfe for it, to sanctifie it, and
 cleanse it in the fountain of water through
 the word, to make it vnto himselfe a glori-
 ous congregation, without spot or wrinkle,
 or any such thing, but that it should be holy Cap. 4
 and without blame. Whosoever is in this
 Church and congregation, hee may be sure
 to be saued. But whosoever is not in it, hee
 is without all doubt damned. For like as in
 the tyme of Noah, no man escaped with his Gen. 9
 life, but was drowned in the flood, except
 hee entred into the Arke of Noah; euen so 2 Pet. 2
 whosoever is not found in this fellowship
 or catholike Church, agreeing with it, in one Iohn 15
 faith doctrine, hope, loue, and sacraments,
 hee shall perish and hee lost. For without
 the Church of Christ there is no saluati-
 on. no forgiveness of sinnes, no fauour of
 God, no quietnesse of conscience, no true Of the
forgiveness
of
sins,

A 2

Gal.

Gospell, or glad tidings of eternall health. Therefore in this holie Church and blessed fellowship of the Saints and faithfull, I vnfaignedly beleue with my heart, and freely confesse with my mouth, that there is remission and forgiveness of sinnes, and that without it no sinne is forgiven, neyther is there any hope of saluation. For as it is impossible that any member can lue which is not in the body: so is it impossible, that any man may lue in his soule, and bee released out of death by remission of sinne, which is not a member of the Bodie of Christ. For Christ hath reconciled vs al vnto God the Father in one body. And therefore must they all stand at variance with God, that are not members of this body of the which Christ is the heade, to the which also hee giueth saluation. This therefore is a great comfort to the faithfull congregation, that although through infirmities of nature or otherwise, they doe fall, offend God, and breake the Lords commaundements; yet in this companie there is remission and forgiveness of sinnes, so soone as euer they repent, be sorie for their sinnes, and beleue to haue remission of all their sinnes for Christs pretious bloudes sake. Sinne wee neuer so oft, and neuer so greedily,

Eph. 2. 16
W

W

Math. 9
Mar. 2
Lake 5

x Iohn x

Ec. 34
E. 43

E4y38

Mic

nant of thine heritage. Wee keepeth not his
 wrath for ever. And why? his delight is to
 haue compassion. He shall turne againe and
 be mercifull vnto vs. We shall put down our
 wickednesse, and cast all our sinnes into the
 bottomie of the sea. I faithfullie beleue that
 I am a member of Christs Church; and I
 am also fully perswaded, that all my sinnes
 be forgiven me of God the Father, not for my
 merits, which are none, but for Iesus Christ
 his sake, for Christs merits, passion, death,
 and bloodshedding. For, grace and truth
 came by Iesus Christ, saith the holy Euan-
 gelist. And I beleue that God for his sons
 sake hath so freelie & wholly forgiven me all
 my sinnes, that hee will neuer remember
 them more, neuer impute them vnto mee,
 nor lay them to my charge, but so receiue
 me into his fauour, as though I had neuer
 offended him, and make me his son & heir of
 euerlasting glorie. For euerlasting life is the
 gift of God through Iesus Christ our Lord,
 saith the Apostle. This is the stay and qui-
 eting of my conscience at this present. This
 maketh me not to feare death, but joyfullie
 to look for it, & louingly to embrace it when-
 soeuer it commeth. For I wish to be loosened
 from this mortall bodie, & to be with Christ.
 My soule hath a feruent desire to God, even
 vnto

John 1
 Ier. 13
 Ely. 43
 Mat. 7
 Phil. 32

Rom. 6

Phil. 1

Phil. 42

The sick mans Salve.

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unto the Lord my God. Deliuert my soule, Psal. 119
 O Lord, out of prison, that I may come vnto
 thee and glorifie thy holy name.

For albeit this my weake, feeble, sick and Of the re-
surrection
of the
body.
 mortall body shall glue ouer to nature, and
 die; yet I vnfainedly belieuue with my heart,
 and freely confesse with my mouth, that at
 the last day it shall rise againe, as the bodies
 of all other, both men and women that haue
 died, shall likewise doe. There shall be a ge-
 nerall resurrection of the flesh; all that are
 dead shall rise againe, some to euertlasting Esay 26
 life, and some to euertlasting paine and dam-
 nation, as our Sautour Christ sayth, The Ezech. 37
Dan. 12
 houre shall come in the which all that are in
 the graues shall heare the voice of the sonne
 of God, and shall come forth: they that haue Iohn 5
 done good, vnto the resurrection of life: and
 they that haue done euill, vnto the resur-
 rection of damnation. Yea, they that shall
 liue and remaine vntill the comming of our 1 Cor. 15
 Lord and Sautour Christ Iesus shall all be
 changed, yea and that in a moment, in the
 twinkling of an eye, by the last trumpe,
 For the trump shall blowe, and the deade
 shall rise vncorruptible, and wee shall bee
 changed: for this corruptible body must put
 on vncorruptible: and this mortall body,
 must put on immortality. Therfore I feare

nothing at all the putting off of this bodie: for although it sleepeth in the earth for a time; and according to the ordinance of God be turned into dust: yet shall it awake, & rise againe out of the earth, so that I shall receiue it in farre better state than euer I had it in this world, even like vnto the glorious body of our Lord & Saviour Christ Iesus. Wherefore I say with y^e holy man Iob: I beleeue that my Redeemer liueth, & that I shall rise out of the earth in the later day, & that I shall be cloathed againe with this skin, & see God my Saviour in my flesh. Yea I my selfe shall behold him, not with other eyes, but with these same eyes. This hope is stedfastly set in my heart.

Of life
verlasting.

To end, I vnfeignedly beleeue with my heart, and freely confesse with my mouth, that after my bodie and soule be vnited and knit together, I with all the faithfull that haue liued from the beginning vnto the verie end of the world, shall through the benefit of Christ Iesus enjoy everlasting life. So many as haue truly beleeued on Christ Iesus shall enjoy continuall and blessed peace, glister as the shining of beauen: yee as the stars, world without end; yea, they shall be clad with white garments, & haue golden crownes vpon their heads. They shall glorifie

Mat 23

Plal 84

The sick mans Salue.

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rise **G O D**, and do seruice day and night
 before the glorious throne of his Maestie.
 They shall see God face to face, and for euer,
 and euer enioy the presence of Gods most
 excellent Maestie, and the companie of all
 the heavenly Angels and blessed Saints.
 Of the toyces of euerlasting life, which God
 hath in store for all the faithfull belceuers,
 can no man eyther write, speake, or thinke
 at the full; as it is written: The eye hath
 not scene, and the eare hath not heard, nei-
 ther hath it entred into the heart of man,
 the things which **G O D** hath prepared for
 them that loue him. And this euerlasting
 life is the gift of **G O D**, through Jesus
 Christ our Lord, to whom bee all praise,
 honoz, and glory, for euer and euer.

1 Cor. 13.

Eph. 6.

Rom. 8.

Theoph. Amen.

Epaph. Thus haue I declared before you
 my faith concerning God and his holy my-
 steries, grounded I trust on the true & vn-
 deceiueable word of God. And I faithfully
 belecue that God my heavenly father will
 be mercifull vnto mee, and forgive me all
 my sinnes for Christs sake, and receiue me
 into his heauenly kingdome, and giue mee
 euerlasting life, which I now most intirely
 desire, wish, and long for, counting my selfe
 then most happie, when through death I
 shall

3 Cor. 5

shall take my passage toward that most glorious and heavenly kingdom. For I know and am fully perswaded, that if my earthly mansion of this dwelling were once destroyed, I should haue a building of God, an habitation not made with hands, but euertlasting in heauen.

Christo. God glue vs all that beauenly mansion.

~~Euleb. Quen.~~

Wife.

Children.

Luke 1

Seruants.

Epaph. Well, come thou hither mine owne deare wife, let mee kisse thee and bid thee farewell. God keepe thee and defend thee. Come ye hither also my most sweet children, that I may kisse you also before I die; see ye forget not those mine exhortations, that I made vnto you, but lock them vp in the chest of your breasts. God blesse you, and send you prosperous daies on the earth. God giue you his spirit, that ye may liue in faith, feare, and loue, and serue him in holinesse and righteousnesse all the daies of your life. Ye my Seruants draw neere: giue me your hands. Fare ye well, **G O D** make ye his seruants, and send you obedient hearts vnto his holy and blessed lawe. Weepe not for me, but pray for mee, that the will of God may be done in mee, and that I may both patiently and thankfully abide
the

The sick mans Saloe.

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the good pleasure of God, I trust we shall have a ioyfull meeting again together in the kingdom of our heavenly father, where we shall raigne one with another in ioy & glorie world without end, & see the glorious Majesty of God face to face, vnto our exceeding consolation & comfort. Well, depart in the name of God. The grace of our Lord Iesus Christ, the loue of God, and the fellowship of the Holy Ghost be with you all. 1 Cor. 13
Iohn 3

Phile. Amen, Now good brother Epaphroditus, how do you?

Epaph. The Spirit is willing and ready, but the flesh is weake. Mar. 14
Marke 14

Chritto. I pray you sit be of good comfort.

Epaph. The Lord is my comfort, hee full graciously dealeth with me. Hut

Euseb. Do you lacke any thing, Sir?

Epaph. Nothing but strength from above, that I may patiently abide and suffer the good pleasure of God. Thy will bee done, O heavenly father, in earth as it is in heauen. Let me lie somewhat higher with my head. I thanke you, it is well; a little thing God knoweth disquieteth this my sick and weake body, I trust that within fewe houres it shall be past a'l sicknesse and misery, and shall both quietly and sweetely sleep in the heart of the earth, vntill the great day of the Mat. 6

Luke 13
Iohn 18

the generall resurrection. In the meane season, shall my soule bee in glory with Christ, and ioyfully behold the glorious Maiestie of God. I will cease talking for a little while with you, and fall to communication with my Lord God in my heart. I pray you pray for mee, that I may continue faithfull vnto the end: for it is written: Be faithfull vnto death, & I will giue thee the crown of life.

Apoc. 2.

Phil. Neighbors, come aside a little while, and let vs with seruent harts fall to prayer.

Christo. Most gladly.

Phile. Lord heare our prayers.

Praiers for
the sick.

Euseb. And let our cry come vnto thee.

2 Cor. 3.

Phile. Saue this thy seruant, O Lord, thou father of mercies, and God of all consolation.

Christo. And so worke in him by thy blessed spirit, that hee may put his whole trust in thee.

Psal. 19.

Phile. Send him present helpe from thy holy place.

Theoph. And euermore mightily defend him against satan, sinne, desperation, death, and hell.

Phile. Let his enemy the diuell haue none aduantage ouer him.

Psal. 89

Euseb. No? the wicked approach to hurt him.

Phile.

The sick mans Salve.

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Phile. Be vnto him, O Lord, a strong tow- Psal. 63.
er, a mighty castle, and a sure fortresse.

Christe. To defend him from the face of
his enemye.

Phile. O Lord heare our praier.

Euseb. And let our cry come vnto thee.

Phile. O Lord looke downe from heauen: A praier.
behold, visite and releue this thy seruant.
Look vpon him with the eyes of thy mercie,
giue him comfort & sure confidence in thee,
defend him from the danger of the enemy, &
keep him in perpetual peace and safety, thy-
rough Iesus Christ our Lord.

~~Thou art Amen.~~

~~Phile.~~ Heare vs almightie and most mercif- A praier.
full God and Saviour, extend thy accusto-
med goodnesse to this thy seruant, which is
griued with sickness: visit him, O Lord, as Mat. 8
thou didst visit Peters wifes mother, and the
captains seruant. Reioyce vnto this sick per-
son his former health, if it be thy will, or else
giue him grace so take thy visitation, that af-
ter this painefull life ended, hee may dwell
with thee in life euerlasting. *Amen.*

Christe. Amen.

Part III

Part III

Philemon. ~~And~~ Let vs goe againe vnto
our sicke brother. Now neighbour Epaphro-
ditus, how doe you? Reioyce I pray you in y^e
Lord, and beate this crosse, which God hath
now

now laid vpon you, both patiently & thank-
fully.

Phil. 3

Iob. 3

Iob. 1

befallen

Epaph. If I haue hertofore been glad to
receiue health at the Lords hand, why should
I not also now take in good worth this his
most louing & gentle visitation? The Lord
gaue me health, and the Lord hath taken it
away againe. It hath chanced vnto me as
the Lords pleasure is, blessed be the name
of the Lord.

Mat. 12

Theoph. This comforteth vs greatly to
heare so good and godly words proceed out
of your mouth. For, of the aboundance of
the heart the mouth speaketh, saith our saviour
Christ: A good man out of the good treasure
of his heart bringeth forth good things.

Mat. 19
Esay 64
Luke 12

Epaph. No man is good but God alone.
Wee are all vncleane and vnpromisable ser-
uants. If wee haue any goodnesse, it is of
God as blessed James saith; Euery good
gift, and euery perfect gift is from aboue,
and commeth downe from the father of all
lights, that he which reioiceth should reioice
in the Lord.

Christo. Now good neighbour how feele
you your selfe?

Epaph. O brother Christopher, I perceiue
there is no other way with me but one, euen
to depart from this life.

Phile.

The sick mans Salue:

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^{not}
Phile. Let it ~~never~~ ^{not} grieve you most gentle
 neighbor, to give over vnto nature, and de- An exhortation to the sicke, to die willingly. Eccles. 3.
 part from this world at the calling of God.
 There is a time to be borne, and a time to
 die. We must be as well content to die, as
 we were to liue, and as well pleased to leaue
 the world, as we were to come into it. We
 are mortall, wee theretore must needs die.
 Let vs not beare heavily what necessity im- poses
 porteth. **G D** created vs that wee should
 once die: let vs not theretore repugne and
 strue against the good pleasure of **G D**.
 There shall none other thing chaunge vnto
 vs by death, than that hath heretofore chan- happen
 ged vnto our predecessors, and shall likewise happen
 chaunge vnto our posterity. Who hath liued happen
 that hath not died: Who dooth now, or Phil. 89
 shall liue, that shall not also tast death? One
 and the same way must needs be troden of
 all Adams posterity: There is no meane to
 scape. Adam sinned, and became mortall.
 All wee haue sinned also in Adam. Theretore
 all we are made in him mortall, and subject Rom. 5
 vnto death. As by one man, saith **S. Paul**,
 one entred into the world, and death by
 the meanes of sin: euen so death also went
 vnto all men, insomuch as all men haue sin-
 ned. The reward of sinne is Death. **G D**
 created man at the beginning to bee Rom. 6
 liue. S. 2. 3

Phile.

Gen. 3

John 3
Eccl. 10

pagan

immortall, and not to be destroyed by death,
yea rather the image of his owne liknesse,
made by him. Nevertheless, through enuie
of the ~~D~~euill came Death into the world.
The historie of Adams fall is knowne, in
whom we also fell. Since that time hee and
all his posteritie haue beene mortall, haue
died, and shall die. ~~Wee~~ all are now flesh,
earth, dust and ashes. So soone as wee bee
borne, so soone begin we to die. This our
life is nothing else but a ~~verie~~ passage vnto
death: Noble and base, Poore and rich,
faire and foule, well fauoured and ill fauou-
red, mighty and weake, wise and foolish, for-
tunate and wretched. Ruler and Subject,
faithfull and unfaithfull, Christian and ~~p~~at-
~~rim~~ ^{pagan}, old and young, man, woman and childe,
euerie bodilie creature that liueth vpon the
face of the earth, shall die. Whether the life
bee short or long, the end of it is death. All
the holy Patriarchs, Iudges, Kings, priests,
Prophets, and all other which liued before
the coming of Christ, died. Iohn Baptist
Christ's mother, and all the Disciples of
Christ died. Yea, Christ himselfe, although
most innocent, and without ~~all~~ sinne, after
hee was once clad with our flesh, and had ta-
ken on him our nature, became mortal, and
to pay our ransom vnto God the Father
and

The sick mans Salve.

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and to set vs againe at libertie, hee suffered
 death, euen the death of the crosse. Is the ^{Phil. 2.}
 seruant greater then his Lord, or the disc- ^{Mat. 10}
 ciple ~~aboue his maister?~~ Our Lord hath
 troden the way ^{for} vs: and then shall we
 his seruants refuse to followe him? Our
 Maister hath giuen vs an example to die:
 and then shall wee his Disciples disdaine to
 practise the like? ~~If death had bene cast~~
~~onely upon our backs whyle wee live in this~~
 age, then might the burthen haue bene
 thought brighteous and intollerable: but
 for as much as our ancessers haue already
 tasted of death, and are gone; why should
 we that now liue, ~~beare to impatiently this~~
~~common chanes?~~ On this condition came
 we all into the world, that we should leaue it
 againe. For we be heere but strangers and
 sojourners, as were all our Fathers. Our ^{1 Pet. 2. 6}
 daies on the earth also are but as a shadow ^{Psal. 90.}
 and there is none abiding. Our daies passe
 away swiftly, and wee are gone. The daies
 of man are as the daies of an hireling,
 yea wind, and nothing. Man is like vnto
 banitie, and his daies passe away like vnto ^{Psal. 85}
 a shadow. ~~There is there any man that~~
 liueth, and shall not see death? Man that
 is borne of a woman hath but a short time
 to liue: & yet the time that he liueth is full
 of

Heb. 13
Heb. 9.27

Mat. 6

that
befall

of miserie. Wee cometh vppē, and is cut
downe like a flowre. Wee flieth as it were a
shadow, and neuer continueth in one state.
Here haue wee no continuing city, but wee
seeke one to come. It is appointed of God,
that all men shall once die. For what is our
life? It is euen a vapour that appeareth for
a little time, and then vanisbeth awaie, as
Iob saith: My daies are more swift than a
runner, yea, they passe away as the Ships
that bee good vnder saile, and as the Eagle
that flieth for prey. Seeing it is Gods will,
pleasure and ordinance, that wee should dy,
why do wee, which daily pray in this man-
ner: Thy will bee done in earth as it is in
heauen? When our selues be willing to haue
nothing chance vnto vs, for the which we haue
so oftentimes prayed? It is naturall to die:
why then labor we to degenerate and grow
out of kind? Our auncestors, the most holie
and most perfect haue died: why disdain we
then to follow their steps? It is highly for
our profit to die: why are wee then enemies
to our selues? We cannot cease to sinne ex-
cept wee die: why do wee then not haste to
die from so great an euill? Wee shall neuer
come vnto the true life, where felicitie both
joyfull and eternall is, except wee die: why
then make wee so little speed to haste thither
where

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where so many good things shall bee giuen
 vs? Wee shall neuer haue the fruition of
 Gods maiestie, and the blessed company of
 the heauenly Spirits, except wee die why
 then doo wee not daile praie vnto the Lord
 our G D D, to deliuer vs from the sinking
 sinke of euils. I meane this world, that wee
 may come and enjoy his most glorious pre-
 sence? The verie heathen, which knew not
 God aright, but onelie dreamed of the im-
 mortallitie of the soule, and looked for a bet-
 ter life after this (they knewe not what) fea-
 red not Death, but wished Death, and dyed
 both valiantlie and ioyfully: and shall wee
 being Christians which know God and his
 holie word, and vnto whom so much com-
 fort, hope, and everlasting life is promised,
 refuse gladly and willingly to die? What
 a saying of an ~~ethiopian~~ is this; O immortal
 God, how is that ioyfull and pleasant iour-
 ney to bee wished for, which being once done
 and past, there remaineth no sorrowe, no
 care, no peniuenesse? Again, O that good-
 lie and pleasant daie, when it shall bee my
 chance to leaue this filthy and troublesome
 world, and come to their company that in-
 habit the heauens. If God would suffer mee
 that I being of this age might become an
 infant and sucking childe againe, I would
 D 2 utterly

No

for

heathen

 + Cic. lib. i
 quest. Tus.

 Feic
 Lib. de
 Senec.

utterly refuse it, neither would I by any
 meanes call the race that I haue run, backe
 againe, that I might againe bee young. For
 what pleasure and commoditie haue wee in
 this life? yea rather, what displeasure, in-
 commoditie, paine, trauell and trouble
 hath it not? But let it bee granted that it
 hath pleasure & certes yet it hath neither
 satietie nor measure. And Nature in this
 world hath giuen vs a place to tarrie in for
 a while, but not to dwell and continue in it.
 The heathen writers in their monuments
 call death a changing for a better life, a qui-
 et sleep, a remoouing from mortality to im-
 mortality, from trouble vnto quietnesse,
 from the shadowe of a life, vnto a verie per-
 fect and vncounterfeit life, from sorrow vn-
 to ioy, from euil vnto good, an hauen of rest,
 a solace of the minde, an end of euil and wic-
 kednesse, and a beginning of all true ioye,
 felicitie and pleasure. By these things may
 we easily learne, what opinion the ~~best~~ hea-
 then conceived of death; and shall wee, that
 professe Christ, knowe God, beleue his
 word, and call our selues dead vnto the
 world, accout death an euill thing, and bee
 loth to go vnto it when God callth vs, as
 though there were no resurrection of the bo-
 dy, no immortality of the soule, no life af-
 ter

Who
 Rom. 5
 Col. 3.

The sick mans Salue.

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ter this, no fellowship with God and with
 the heauenly spirits? ~~The Jewes also bee-~~ W P
~~ing perswaded of the resurrection of the bo-~~
~~die, and of the immortalitie of the soule, die~~
~~iopfully, and with a lustie courage, which~~
~~notwithstanding for their unbeliefe in~~
~~Christ are damned: and shall wee which are~~
~~Christians, tremble & shake at the name of~~
~~death, as though after our death we should~~
~~bee in worse case than wee bee now? When~~
~~(to say the truth) the faithfull Christians~~
~~doe then chiefly begin to liue, when as they~~
~~do depart from this wicked world. All good~~
~~men haue euermore desired to depart from~~
~~this vile and wretched life, and to goe vnto~~
~~that ioyfull and blessed state of immortal-~~
~~tie. David, that princely Prophet cryeth out~~
~~and saith: Wo is me, and soze I am for it,~~
~~that I must yet longer abide in this world.~~ Psal. 120
 Againe: Like as the Hart desireth the wa-
 ter brooks, so longeth my soule after thee,
 O God. My soule is athirst for God, yea,
 euen for the liuing God: when shall I come
 to appeare before the presence of God? Also Psal. 62.
 in another place hee saith: Oh how amiable
 are thy dwellings, thou Lord of hosts: My
 soule hath a desire, and longeth to enter into
 the courts of the Lord. My heart and my
 desire is in the liuing God. Blessed are

Psal. 84.

Psal. 119

Tob. 3

Phil. 1.

Luke 2

Egy 49

they that dwell in thy house, they shall bee
 alwaie praysing thee. One day in thy courts
 is better than a thousand. I had rather be a
 dooꝝ keeper in the house of my God, than to
 dwell in the tents of vngodlinesse. In ano-
 ther Psalm he praileth on this manner: De-
 liuer my soule out of prison, that it may
 liue, and praise thy Name. The holy man
 Tobias made his prayer vnto God, and said:
 O Lord deale with mee according vnto thy
 will, and command my spirit to bee receiued
 in peace: for more expedient were it for mee
 to die than to liue. How desirous the holy
 Apostle Saint Paul was to goe from this
 vale of misery vnto the heauenly kingdome,
 these his words manifestly declare: Christ
 is to me life, and death is to mee aduantage.
 Againe: I desire to be loosed, and to be with
 Christ. What shall I speake of that aunci-
 ent and godlie Father Simeon, which so
 soone as hee had seene Christ, knowing him
 to bee the sauiour of the world, was very de-
 sirous to die, and burst out into these words,
 and said: Lord now lettest thou thou thy ser-
 uant depart in peace, according to thy promise:
 For mine eyes haue seene thy saluation,
 which thou hast prepared before the face of
 all people; A light to lighten the Gentiles,
 and the glory of thy people Israell. Of the

The sick mans Salve.

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like affection with these tofore rebetted, were Acts 13
 without doubt all godly persons from the
 beginning; then beeing most ioyfull, when
 they sawe the time of their departure from
 this wretched world to bee come. So like-
 wise, Brother Epaphroditus, ought both
 you and we to reioice and be merry and glad
 when death appochoeth and commeth vpon
 vs. For euen then beginneth our felicitie,
 wealth, quietnesse, safetie, iose, pleasure,
 comfort and gloze, as the voice from Hea-
 uen said; Blessed are the dead which die in Apoc. 14.
 the Lord. For from henceforth the spirite
 saith, that they shall be at rest from their la-
 bours, paines and trauels. Pretious and Psal. 119
 right deare in the sight of the Lord is the
 death of his saints, saith the Psalmist. The
 soules of the righteous (saith the wiseman) Sap. 13
 are in the hands of God, and the paine of
 death shall not touch them. In the sight of
 y^e onwise they appeared to die; but they are
 in peace. Let vs not therefore feare death.
 To the infidell and unfaithfull man, death
 is both fearefull and terrible: but to a faith-
 full man, it is both pleasant and amiable.
 Therefore neighbour Epaphroditus, as you
 haue hitherto in all your wordes shewed
 your selfe a faithfull man, and one well
 contented to obeye the will of God, so like-
 wise

Rom. 8

Iob 14

Iohn 11

Mat. 10

Luke 12

Apoc. 1. 18

Eccles. 11,
Remedies
against the
feare of
death.

~~wise practise the same now in your workes.~~
 If the good pleasure of God be through this
 sicknesse, to call you out of this vale of mi-
 serie, Strive not anie waie against the will of
 God: but submit your selfe to Gods most
 holie working, and doubt nothing but that
 it shall be for your great commoditie, & sin-
 gular profit. For all things work for the best
 unto all them that love God. ~~God~~ hath
 appointed the bounds of your life, and be-
 yond that you cannot go. ~~When the twelfth~~
~~houre commeth, then shall you make an end.~~
 Labour therefore to make such an end, as
 our good God may therewith be pleased; see-
 ing you know and are fully perswaded, that
 not an hair doth fall from your head with-
 out the good will of God: much lesse shall
 your life bee taken away from you, till the
~~verie~~ ~~houre~~ commeth which God hath ap-
 pointed, in whose hands onely are the ~~heles~~
~~both of life and death.~~

Epaph. Death is terrible and fearfull.

Phil. ~~The wise man saith: O death, how~~
 bitter is the remembrance of thee to a man
 that seeketh rest and comfort in his sub-
 stance and riches, ~~unto~~ the man that hath
 nothing to bere him, and that hath prosperi-
 tie in all things: yea, unto him that setteth
 all his minde on belly-cheate. O death how
 accep-

The sick mans Salue.

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accept able and good is thy iudgement vnto
 the needie, and vnto him whose strength
 faileth, and that is euen now in his last age
 &c? Bee not thou afraid of death: remem-
 ber them that haue beene before thee, & that
 come after thee. This is the iudgement of
 the Lord GOD ouer all flesh. And why
 wouldst thou be against this pleasure of the
 highest &c? To the unfaithfull, Death in-
 deed is terrible and fearefull. For then be-
 gin their sorowes and miseries, their pla-
 gues and torments, as wee maie see in the
 historie of the rich man. But to the faith-
 full and true beleeuers, Death is pleasant
 and amiable. As it is written: ~~Delicious in~~
~~the sight of the Lord is the Death of his~~
~~Saints:~~ for then cease all their miseries and
~~travails,~~ & begin their ioyes and pleasures.
 Whosoever is a true Christian, and fixeth
 the eyes of his minde through true faith on
 the death of Christ, hee shall not greatly bee
 afraid of death, but he shall rather triumph
 ouer Death, and with a lustie courage saie
 thus vnto Death: O Death, I will bee thy
 death. For death is swallowed vp into vic-
 torie through Iesus Christ our Lord. The
 sting of death can now no more hurt the
 faithfull. As our Saviour Christ testifieth:
 Verely, verely, I say vnto you, he that hea-
 reth

Luke 16

Apoc. 14

Sap. 3

Deu.

Iohn 5

reth my word, and beleueth on him that sent mee, hath euerlasting life, and shall not come into damnation, but is escaped from death vnto life. Againe: Verely, verely, I

Iohn 6

say vnto you, hee that putteth his trust in mee, hath euerlasting life. I am that liuing bread which came downe from Heauen. If

Iohn 8

anie man eat of this bread, hee shall liue for euer. ~~He~~ Verely, verely, I say vnto you,

Iohn 11

if a man keep my saying, he shall neuer taste death. Also in another place: I am the resurrection and life. He that beleueth in me, although he be dead, yet shall hee liue. And euery one that liueth and beleueth in mee, shall neuer die.

Epaph. Death is painefull.

Remedies
against the
paine of
death.
2 Tim. 2
Rom. 8

Paine. Who will not bee content to suffer a little and short paine, that he may for euer after intose continuall quietnesse and euerlasting rest? Nothing is gotten without paine and trauell: no man is crowned except hee strine lawfully. The afflictions of this life are not worthe of the glozy which shall be shewed vpon vs: notwithstanding, if wee die with Christ, wee shall also liue with him. If wee suffer, we shall reigne with him. Therefore be of good comfort. God is faithfull, which will not suffer you to be tempted aboue that you are able to beare. The Lord

our

The sick mans Saluc.

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our God is a father of mercie, and a God of all consolation, which will without all doubt bee present with you, and comfort you in all your sickneses and paines. For, as the afflictions of Christ are plentiful in vs: ^{2 Cor. 4} even so is our consolation plentiful by Christ. As you are partaker of the affliction, so shall ye bee partaker also of the consolation. For this short and light trouble, sicknesse and paine, prepareth an exceeding and ^{2 Cor. 1} an eternall weight of glory vnto you, while you looke not on the things which are seene, but on the things which are not seene. For, the things which are not seene, are eternall. If you consider the great and intolerable paines, that manie good and godlie men haue suffered on their bodies for Christs sake, it shall the lesse greeue you to beare this your sicknesse, yea death, and the pains thereof. ~~The Prophet Ieremy, for the hope of everlasting life, suffered his bodie to be cut in sunder with a saw of wood. Ieremy was stoned vnto death. Amos, after many grievous torments, was thrust into the temples of the head with a great nalle of Iron, and so shortly after dyed. Iohn Baptist~~ ^{Mar. 14.} was cast into prison, and beheaded. ^{Aets 12.} James, the Brother of Iohn, was slaine with the sword. Stephen was stoned vnto death. Christ

*and many others
like sweet deaths,*

Mat. 17.

~~Christ our Lord and Saviour suffered most bitter paines, and died the death of the~~

Heb. 11

2 Reg. 1.

Acts 10.

Acts 21

Crosse. I passe ouer manie other, both of the old and new Testament, which refused no kinde of pains, so that they might obtain the reward of euermoring life; some (as that most blessed Apostle saith) were tried with mocking and scourging, with bonds and imprisonment, some were stoned, some were hewen asunder, some slaine with the sword, all were troubled and vexed. How glad, ioyfull, and readie the holy Apostle Saint Paul was to suffer all kinde of paine and torments for the glory of G D D, these his words doo abundantly shewe, The holie Ghost hath testifie in euerie city, saying, that bonds and troubles doo abide mee: but I care not for them, neither is my life deare vnto mee, so that I may finish my course with ioy, &c. Againe: I am ready, not onlie to bee bound, but also to die at Ierusalem, for the Name of the Lord Iesus What shall I speake of the other blessed martyrs, whereof some were deuoured with wilde beastes, some burnt with fire vnto ashes, some broiled vnto death vpon hote coales, some slaine with the sword, some hanged vpon gibbets, some pearced to death with arrowes, some beaten to death with stones, some

The sick mans Salve.

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ion. boiled, some rent in peeces with hot
burning iron hookes, some racked, some
drownd, som cruelly murdered in prison
ac. Who is able to declare the most bitter
pains, and greivous torments which they
gladly & willingly suffered on their bodies
for the glory of God, and the fruition of his
maiesty? If y^e consider ~~at~~ these things
well, you shall easily finde, that the paines
which you now suffer, are nothing to bee
compared unto the most bitter and intole-
rable torments, which the men of **GOD**
suffered. ~~And notwithstanding, if you a-~~
~~bide these light paines isfully, patiently,~~
~~and thankfully, you shall most certainly~~
~~hope and possesse that heauenly kingdom~~
~~which they have already obtained. Faine~~
not therefore, good neighbour Epaphroditus;
but abide the good pleasure of God, and his
blessed working; so shall hee without faile
bring all things to such passe, as shall bee
most unto his glory, and unto your com-
fort.

Ep + ~~Death taketh mee away from my~~
~~gorgeous and pleasant houses, and from al~~
temporall things that I haue.

Psalm. In this world wee all are but stran-
gers and pilgrimes; we haue here no dwel- Remedies
ling citie, but looke for another that is to against
come. thought 12-

King for
the depar-
ting from
worldly
goods.

Gen. 47.
Heb. 13

Apoc. 21.

Apoc. 3.

come. The houses that you leaue behinde you here, be they neuer so gorgeous and pleasant, are but earthly, made of clay and weather beaten stones, and shall in procelle of time decaie, and retorne vnto dust, and become things of nought. But after your departure from this vale of wretchednes, you shall haue a building of God, an habitation not made with hands, but euerlasting in heauen. You shall dwell in a citie that is of pure golde, like vnto cleare glasse, and the foundations of the Walles of this citie are garnisht with all maner of pretious stones, the gates are of fine pearle. Yea, the streets of this heauenly citie are pure gold. It hath no need of the sunne, neither of the moon to lighten it: for the brightnesse of God dooth lighten it, & the Lamb is the light of it. And as touching your other temporall things, from the which, & as you saie, death taketh you awaie, you haue no cause to bee soyle for that. For, as concerning your gallant apparell (which) if they be not worne, will soon be moth-eaten: if they be worne, they will shortly fall to rags) in stead of them, you being once placed in the heauenly Citie, shall be clothed of God with white garments, which shall neuer wax old, but alwaies abide glorious, and incorruptible: You shall also haue

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golden crowne vpon your head, and you
 shall sit with Christ vpon his seat. And in the
 stead of your daintie fare, (which how vile it *becometh*
 after the digestion you know) ye shall eat, *Apoc. 3*
 the Kingdome of God, Manna that is
 it; yea ye shall eat of the tree of life, which
 is in the midst of the paradise of God. And
 his meate shall abide for ever most pleasant
 and incorruptible. As touching your gould
 and silver, and such other worldly treasures,
 wherewith God blessed you in this world for
 season, neuer remember them any more,
 but bid them farewell. For what other thing
 are they (seeme they neuer so pretious, plea-
 sant, and godly) then red and white earth,
 and hereafter shall retorne vnto vile dust?
 In the stead of them God in his kingdome
 shall giue you such treasures, as neuer man
 with mortall eyes saw the like. You also shall *Esa. 64.*
 haue such ioyes and pleasure, as neither eye *1 Cor. 2*
 hath seene the like, nor eare heard the like,
 neither is any man able to conceiue them
 in his hart: so great are the treasures, so in-
 finite are the pleasures which God hath pre-
 pared for them that loue him. Who wil not
 be glad to change lead for silver, and copper
 for golde, corruptible and earthly things for
 immortall and heauenly treasures? Heere
 you see that you lose nothing by death, but
 get

Phil. 1

get verie much : so that you may now say with the holie Apostle, Christ is to mee life and death is to me advantage.

Epaph. Death taketh mee awake from my deare friends, in whose companie I greatly delight.

Remedies
against
thought-
taking for
departing
frd friends
Eccles. 9
Of world-
ly friend-
shp.

Psalm. In worldly friendship there is no certaintie nor assurance. For which this day is a friend, is to morrow an enemy : this is prooued true among men, almost by daily experience. There are diuers kindes of friends, as the Wise man teacheth. Some be friends but for a time, such will not abide in the day of trouble. Some be friends for the table sake, and when a man falleth into pouertie continue not. Some be friends openly in countenance, and in heart hate most extremely. Some be earnest and hartie friends, which will abide by a man, when fortune is most forward. But of these there are verie few : and they which now be such may suddenly through some occasion, be made a mans utter enemies. Therefore saith Dauid : Put not your confidence in princes, nor in the children of men, in whom there is no helpe. Also the Prophet saith, Cursed be he that trusteth in man, and maketh flesh his strength. We see in the Gospel, that they which so dearly loued Christ, that they

Ps. 145

Iohn 6

The sick mans Salve.

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now sa
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not abid
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they

they would haue made him a King; shortly
after, for no occasion fell awaie from him,
and followed him no more: Again, those
people which verie ioyfully receiued Christ,
when hee came riding into Ierusalem, cut
downe boughs, strewed them in the waies,
yea, & spread their garments in the waies,
and cried with a loud voice, saying: **Good**
luck vnto the Son of David: Blessed is hee
that cometh in the name of the Lord,
within fewe daies after cryed with a shout
voice, and saied: **To the Crosse with him,**
to the Crosse with him. If thou lettest him
goe, thou art not Caiars friend. If hee
were not a ~~naughtie pack~~, we would neuer
haue deliuered him vnto thee. We should the
friendship of this world. Neither let anie
man promise himselfe better things of his
now most deare friend. Men are vaine and
liars, fleeting and vnsiable; But when you
come into the kingdome of God, you shall
haue such friends as shall for euer continue
faithful, louing and constant. God the Fa-
ther God the Son, & God the Holy Ghost,
shal be your frende: which ~~do~~ neuer change,
but alwaies abide one. All the glorious an-
gels and blessed spirits of Heauen shall bee
your friends also. Who will not gladlie
change vncertaine friends, for such as are

Mat. 23.

Joanna
Luke 19
Iohn 12

Mat. 27.
Iohn 18

wicked
dear

Psal. 61.
I. 16

Psal. 103.

most certaine and most faithfull? Haue you now lost any thing by departing from worldly vnto heauenlie friends?

Epaph. But I shall neuer moze see them, nor haue the companie of them, that wee may reioice and be glad againe together.

Of know-
ing one a-
nother af-
ter this life

Paul. If your friends liue in the feare of God, and depart in the Christian faith, they may be sure to come thither, where you shall bee, euen vnto the glorious kingdome of God; where you shall both see them, knowe them, talke with them, and bee much moze ~~merre~~ with them, than euer you were in this world.

Joyful

Chaste. Many doubt of that.

Paul. Why so? Shall the knowledge of Gods elect and chosen people bee lesse in the kingdome of GOD, than it is in this world? We being in this corruptible bodie know one another whē we see not God, but with the eyes of our faith: and shall we not know one another, after that wee haue put off this sinful body, and see GOD face to face, in the sight of whom is the knowledge of all things? We shall be like the glorious angels of heauen, which know one another: canne it then come to passe, that one of vs may not know another? Shall we be equal with the Angels in other things, and inferior vnto them in knowing one another?

2 Cor. 13
13

Mat. 22

Heb. 1

The sick mans Saluc.

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We shall knowe and see Christ as hee is, which is the Wisdom, Image & brightnes Rom. 12. of the heauenly Father: and shall the knowledge of one another be hidden from vs? Wee are members all of one bodie: & shall we not know one another?

We know our head which is Christ, and 1 Cor. 2.2. shall we not knowe our selues? Wee shall be Citizens of one heauenly Citie, where Col. 1 continual light shall be: and shall we be ouerwhelmed with such darknes, that we Eph. 2 shall not see and knowe one another? They Apoc. 21 that in this world be singing men, continuing together in one place, but for a season, know one another: and shall we, which for Apoc. 4. euer shall continue together singing, praying and magnifying the Lord our God, not knowe one another? They that are in households, and serue one Lord and master, knowe one another in this world: and shall not wee knowe one another, which in the Kingdom of heauen shall continually serue the Lord our God together, with one spirit and with one minde? There is a certaine knowledge one of another here in the earth, euen amongst the vnreasonable and brute beasts: and shall our senses be so darkened in the life to come, that wee being immortal, incorruptible and like vnto the Angels

of God: yea, ſeeing God face to face, ſhall not knowe one another? Wee ſhall knowe God as hee is, and ſhall wee not knowe one another: Adam, before hee ſinned, being in the ſtate of innocencie, knew Eue ſo ſoone as God brought her vnto him, and called her by her name: and ſhall not we being in heauen, where wee ſhall bee in a much more blessed and perfect ſtate, than euer Adam was in paradife, know one another? Shall our knowledge bee inferiour to Adams knowledge in Paradife? When Chriſt was tranſfigured in mount Thabor, his Diſciples, Peter, James, and Iohn, did not onely knowe Chriſt, but alſo Moſes and Elias, which talked there with Chriſt, whom notwithstanding they had neuer ſeene, nor known in the fleſh. Whereof wee maie learne, that when wee come to behould the glorious maieſty of the great God, we ſhall not onely know our Sauour Chriſt, & ſuch as with whom wee were acquainted in this world, but alſo the elect and choſen people of God, which haue bene from the beginning of the World, as the holie Apoſtle ſaith; Wee are come to the mount Sion, and to the Citie of the liuing God, the Celeftiall Ieruſalem, and to an innumerable ſight of Angels, and vnto the congrega-
tion

Gen. 3

Mo. 17.

Luce 9

Heb. 12.

The sick mans Salue.

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tion of the first boync Sonnes, which are
 written in Heauen, and to God the Iudge
 of all, and to the spirits of iust and perfect
 men, and to Iesus the Mediatour of the
 Newe Testament, &c. When wee are
 once come into that heauenlie Ierusalem,
 wee shall without all doubt both see & knowe
 Adam, Noah, Abraham, Isaac, Iacob, Ioseph,
 Moses, Samuel, Dauid, Iosias, Iohn Baptist,
 MARIE the Mother of Christ, Peter, Iohn,
 James, Paul, and all the holie and most blef-
 sed companie of the Patriarches, Pro-
 phets, Apostles, Martyrs, with all others
 the faithfull. As wee are all members of
 one bodie, wherof Iesus Christ is the head:
 so shall wee knowe one another, re-
 ioyce together, and bee glad one with ano-
 ther.

Moreouer, the hystorie which wee read of
 the rich vnnmercifull man, and of Lazarus,
 declareth euidently, that in the life to come
 we shall know one another; in that wee see
 that the rich glutton being in hell, did knowe
 both Abraham, and Lazarus being in ioie,
 and that Abraham also knew that vnnerci-
 ful rich man, although the one was in glo-
 ry, the other in pain. If that they which are
 in hell, do both see and know them that are
 in Heauen: and they which are in Heauen

know them also that are in Hell, the one place being so farre distant from the other : much more doe they know one another that be citizens in one city, fellow heires of one kingdome, members of one body, and fellow seruants in one household, seruising one Lord and God. If there bee mutual knowledge after this life betwene good and euil : much more shall the Saints, and the holie ones of God know one another in the kingdom of our heauenly father. Our Sauio^r Christ said to his disciples : When the son of Man shall sit in the seat of his Maiestie, you also shall sit vpon twelue seates, iudging the twelue Tribes of Israel. If after the general resurrection, and at the iudgement, one should not knowe another, how shall then the Apostles iudge them vnto whom they preached : They cannot iudge and be witnesses of the condemnation of them whom they know not. Hereby also it manifestly appeareth, that after this life one of vs shall knowe another : After that Christ was risen again, and had a glorified body, the Apostles knew him, yea, and that so perfectly, that none of them needed to say vnto him, What art thou ? For they knew well that he was the Lord. Hereof also may it trulie bee gathered, that the faithfull shall

The sick mans Salve.

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as perfectly know one another in the life to come, as the Apostles knew Christ after his resurrection: or as Peter, Iohn and Iames, knew Moses and Elias in the mount Thabor, when Christ was transfigured. Many other things might bee alleaged out of the holy scripture, to declare that we shal know one another after this life: but these for this present make seeme to any indifferent person abundantly to suffice. If I would rehearse to you al the sayings both of the antient & late writers concerning this matter, I should spend a great part of this day, and too much trouble you: notwithstanding, I will rehearse one thing of Saint Gregory, in his dialogues, and bid al the other farewell. There is a certaine thing, saith hee, in Gods elect & chosen people, which is to bee marvelled at: for they being in heaven, doe not onely knowe them whom they knewe in this world, but they knowe also the good people whom they neuer sawe, even as perfectly as though they had afore both seen & knowne them. For when they in that everlasting inheritance shal see the antient Fathers, they shall not be unknowne to them in sight, whom they alwayes knew in work: for when all they with clearenesse doe behold G D D, what is it that they shall not

Mat. 17.
Mark 9
Luke 9

W 8

+ Note
Lib. 4
cap. 33

there knowe, where they knowe him that knoweth all things?

Epiph. This is a comfortable hearing.

Paul. ~~And~~ ~~is~~ ~~it~~ ~~not~~ ~~then~~ ~~comfortable~~.

Epiph. I trust then within few houres to see all the faithfull which before me haue departed in the Lord, my children also, and all my other acquaintance.

Phil. You shal both see them know them, & reioyce ~~and be merry~~ with them.

Euseb. I maruell that any man should doubt of this doctrine, being so cleaerly set forth both by the Authoritie of the Holie Scriptures, and by the testimonies of the godly writers: seeing that the verie Heathen which knewe not God aright, being perswaded of the immortallitie of the soule, neuer doubted of it. ~~but were thoughtly resolved, that such as liued in this world iustly and vprightly, and deserued well of the Common wealth, whensoever they departed from this life, should goe vnto the blessed companie of the immortall Gods: and there not onely see and know the Gods, but also all those Noble, good and vertuous persons that euer liued in this world; as well such as they neuer knewe, as also those whome in this world they did most perfectly knowe. And they being thus perswaded~~

The Sick mans Salve.

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swaded, desired death: at the least when the
time of their Departure came, they tooke
their death the more sofull y and patiently.
I will rehearse vnto you the words of one
or two of them. ¶ I haue a great desire
(saith CATO the Elder) to see your fa-
thers whom I honoured and loued. But
I wish not onely to talke with them whom[†]
I haue knowen in this world, but with such^{Lib. de Senec.}
also as of whome I haue heard and read,
yea, and I my selfe haue written. If I
were once going thitherwarde, I would
neuer haue minde to returne hither againe.[†]
Againe he saith: ¶ That noble and pleasant
day, when it shal be my chance to come vnto
that heauenly companie and blessed fellow-
ship, and depart from this troublous and
sinking world. For then I shal go not only
vnto those men of whome I spake vnto
you before, but also vnto my Cato, which
was as worthy a man as euer liued, and as
noble. And it is written of Socrates, that
when he went vnto his death, amongst ma-
nie other things he said, that it is a most
blesied & goodie thing for them to comine
together, which haue liued iustlie & faith-
fully.[†] ¶ I saith hee, what a great pleasure
think you it to be friendlie to talk with Or-
pheus, Muscus, Homerus, Hesiodus, and
such

†
Cic 1. r.
quæst.
Tul.

Note

such like? Merely, I would die full oft, if it were possible to get those things that I speake of. Thus we see that many among very heathen, which were perswaded of the immortallitie of the soule, beleued that they which in this world liue godly, iustly, vprightly and honestly, should al go vnto a iofull place of rest; and there hauing the blessed company of the immortal Gods. they should know one another, talk and reioice one with another.

Th ^{Heathen} ~~Th~~ ^{ph.} As touching the ~~Ethiops~~, which in this world lead a iust and vpright life in the sight of men, I pronounce nothing, but leaue them vnto Gods iudgement. But as concerning the faithful christians which beleue in God, feare & loue God, are perswaded of their saluation in Christs bloud, and frame their life vnto the vttermost of their power, according to the commandements of God, as they shal all obtain one glorious kingdom, & be Citizens of one citie: so likewise shal they see and know one another, talke, reioice & be merry one with another. This is my beleefe.

~~Ph.~~ I agree with you in opinion concerning this matter. Therefore good Neighbor Epaphroditus, bee of good cheare, take a good heart with you, faint not, neither fear you

The sick mans Salue.

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you death. For the time is at hand that you
 leauing this wretched world, and the inha-
 bitants thereof, shall come into that most
 glorious and beauenly kingdome, where
 you shall haue the sight and knowledge, not
 onely of God, and of his holy Angels, but
 also of Gods elect and chosen people. All
 your deare friends, which are gone afore
 you, shal gloriouſlie come and meet you, ioy-
 fully receiue you, gladly present you vnto
 the Maiesty of God; and so shal you all to-
 gether remaine in all glozie and ioy for euer
 and euer.

Epaph. Amen. God grant.

Christo. Sir, how do you?

Epaph. As God will.

Christo. I trust you doe remember, what
 my Neighbour Eusebion hath said vnto
 you.

Epaph. Yea right well, I thanke God.

Christo. When sir I pray you bee of good
 comfort.

Epaph. I am wel content to to forsake the
 world, and all that is in the world, and to
 go vnto the Lord my God.

Euseb. I trust that there is none other thing
 that troubleth you.

Epaph. Yea, not outwardly, but inward-
 ly.

Euseb.

Euseb. Inward trouble is the greatest grief in the world. Declare I pray you what it is, and we will do the best we can to quiet your minde.

Epaph. Let mee alone a little and praise for me.

Euseb. ~~Let content~~ Neighbour, let vs commend this our sicke brother vnto God with our prayers: for he desireth it.

James 5

Phile. God commandeth vs by his holie Apostle, saying: If any be diseased among you, let him call for the elders of the congregation, and let them pray ouer him, and anoint him with oile, in the Name of y^e Lord. And the prayer of faith shall saue the sick, and the Lord shall raise him vp, and if hee haue committed finnes, they shall bee forgiven him. Knowledg your faults one to another & praise one for another, that ye may bee healed. The prayer of a righteous man availeth much, if it be feruent. Let vs therefore kneele downe and pray. O Lord heare our prayer.

Euseb. And let our cry come vnto thee.

A praier.

Phile. O Almighty & euerlasting God, which lightnest all men that come into this world; wee beseech thee lighten the heart of this sicke, weake, and diseased person, with the beames of thy diuine Grace, and
mercie

The sick mans Salue.

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mercie: that all his thoughts, words, and
 woꝝkes maie bee so directed, that hee maie
 be acceptable to thy godly Maiesie in true
 faith, and perfect loue, through thy onelie
 Sonne Iesus Christ, our Lord and Sau-
 our. [^]

~~Christ~~ Amen.

~~Pr~~ Eternal and merciful God, looke ^{A praier.}
 down from heauen, and visit this thy weak
 seruant, as thou didst visit ~~Toby, and Sa-~~ ^{thy}
~~ra, Peters Elies mother, and the Cap-~~ ^{saints}
~~taines seruant.~~ ^{of old} Blesse him as thou diddest
 blesse Abraham, Isaac and Iacob. Behould
 him, O Lord, with the eyes of thy mercie:
 Replenish his heart with all ioye: and keepe
 from him all sinfull thoughts and wicked
 imaginations. And send down thy Angel of
 peace, that he may keepe and defend him in
 euerlasting peace, through Iesus Christ thy
 deare Son, our Lord and Saviour.

~~Euseb~~ Amen.

~~Pr~~ O Lord Iesu Christ, the alone salu-
 our of the world, & the true phylician both
 of body and soule, wee most humbly beseech
 thee mercifully to behould this our Bro-
 ther, which is a member of that mysticall
 body, whereof thou art the head, & a branch ^{John 15}
 of that true vine which thou art: bee thou ^{Col. 1.}
 to him the most louing Samaritan, poure
 wine

commandements.

loveth
~~Phile.~~ Fear not, deare brother: for though you bee neuer so sinfull; God is mercifull. Though your sinnes bee great, yet are the mercies of God much greater. God ~~loves~~ not vs, because we are righteous, and without sinne: but, for his mercie and promise sake, when hee seeth vs repent, belecue, and seeke for remedy at his hand for Christs precious blood sake.

Tit. 1
~~Epaph.~~ Satan now in this my sicknesse doth so molest & trouble me, that me thinke I feele a very hell within my breast.

Remedies
 against the
 temptati-
 ons of sa-
 tan.

Note.

~~Phile.~~ The manner of satan, which is the common aduersary of al men, is, when any man is grievously sick & like to dy, straight waies to come vpon him at the beginning very fiercely, and to shew himselfe terrible vnto him, and to cast before his eyes such a mist, that except he take heed, he shal see nothing but the fierce wrath and terrible iudgement of God against sinners, against sin, desperation, death and hel, and whatsoeuer maketh to the bitter confusion of y^e sick mans conscience.

~~Epaph.~~ So is it now with me. *rather*

~~Phile.~~ Fear not: it is his old ~~property~~. If you had led as holy and as perfect a life, as euer did man in this world, yet would hee
 deale

deale on this maner with you. He knoweth
 right wel, that the time of your departure
 is at hand, and that God will shortly call
 you from this sorrowfull and mortall life,
 vnto a blessed and immortall life; there-
 fore laboureth he vnto the vttermost of his
 power, to plucke you from so ioyfull a state,
 and to make you his prey. But bee you
 not afraid. For whome of Gods elect hath
 he let passe vnassayed, vntempted or vn-
 proued? Hee feared not to assaile the son
 of God, after he had put on our nature: and
 thinke you to escape free? His nature,
 disposition and desire is to destroy: mar-
 uel you therefore if he go about to seek your
 destruction? His propertie is to disquiet:
 wonder you therefore if he trouble you? He
 is a lyer: what truth therefore can com out
 of his mouth? If he say vnto you, that God
 is angrie with you, and will destroye you,
 know him to be a lyer: and whatsoeuer hee
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 but know it to be a lie. Hee is a murderer:
 what life then can come from him? He is an
 accuser of the brethren: how then can hee
 speake any good or comfortable thing vnto
 you? He is your vtter enemy: how then is
 it possible that he may bee your friend, and
 seeke your quietnesse? Feare him not there-
 fore

Math. 4

Iohn 8

Apoc. 12

1 Pet. 5

The sick mans Salue.

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Epaph. O Lord rebuke me not in thine indignation, neither chasten me in thy beaute displeasure. Psa. 68. Have mercy on me, O Lord, for I am weake: heale me, O Lord, for all my bones are sore troubled: yea, my soul is grievously vexed, but Lord how long? O how long wilt thou defer thy help? Turne thee, O Lord, and deliuer my soule: oh saue mee for thy mercies sake.

Phile. O neighbor, how is it with you?

Epaph. ~~When that I had through your~~ godly exhortations well digested my departure from this world, and was well content to go hence, ~~whensoever the Lord my God~~ calleth me, ~~now am I~~ so troubled in my conscience, that I begin almost to despaire of Gods mercy toward me, yea and wish that there were no God nor no life after this.

Phile. Gentle Brother, faint not in your faith, neither despaire you of the great mercies of God, but call on the Lord your God with strong faith, and he shal graciously will send present remedie for you from his holie temple.

Epaph. O my Conscience is grievously vexed, troubled and disquieted, while I behold the fierce wrath of God against sinne, and consider how wicked a life I haue led, and how often I haue broken Gods holie comman-

*Remedies
against de-
spiration.*

commandements.

loveth
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Epaph. So is it now with me. *practise*

Phile. Fear not: it is his old ~~property~~ *property*. If you had led as holy and as perfect a life, as euer did man in this world, yet would hee
 deale

The sick mans Saluc.

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deale on this maner with you. He knoweth
 right wel, that the time of your departure
 is at hand, and that God will shortly call
 you from this sorrowfull and mortall life,
 vnto a blessed and immortall life; there-
 fore labourerth he vnto the vttermost of his
 power, to plucke you from so ioyfull a state,
 and to make you his prey. But bee you
 not afraid. For whome of Gods elect hath
 he let passe vnassayed, vntempted or vn-
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 it possible that he may bee your friend, and
 seeke your quietnesse? Feare him not there-
 fore

Math. 4

Ioh. 8

Apoc. 12

1 Pet. 5

fore, hee is but a coward and a very slave
 They be but brags whatsoeuer hee threates
 him. He may well hiss at you, but cannot
 sting you. He may looke vpon you, with a
 terrible and fearefull countenance, but hee
 can do you no harm. He may goe about to
 tempt you, but to overcome you he hath not
 in his power. Heare what S. James saith:
 Resist the Diuel, and he shall fly from you.
 Draw nigh vnto God, and he shall drawe
 nigh vnto you.

How to
 resist the
 diuill.

Ep. But how shall I resist the diuel?

Phil. ~~Not as the superstitious Papists~~
 were wont to do, with casting of holy wa-
 ter about your chamber, with laying holy
 bread in your windowe, with pinning a
 crosse made of hallowed palmes at your
 bed's head, nor with ringing of the hallow-
 ed bell, or other such beggerly, superstitious,
 popish and diuillish ceremonies, but

Ep. How then?

Phil. With faith, with prayer, & with
 the word of God.

Ep. How with faith?

Phil. Cast the eyes of your minde with
 strong faith on the Seed of the woman which
 hath troden down the serper's head, and
 destroyed his power: as he saith by the pro-
 phet: I heell I will be thy destruction wh^{ch}
 by

Of Eph.

W

by death hath put him to flight & had Lord-
ship over death, euē the diuel, that he might
deliuer them which through feare of death
were all their life time subdued vnto bon-
dage; which also as the Apostle saith, hath
spoiled rule and power, hath made a shewe
of them openly, and hath triumphed over
them in his owne person. So shall you be
sure to escape his greuous assaults. For
the Sonne of God appeared for this purpose,
euē to destroy the workes of the diuell.
Christ was figured by that brazen serpent,
which God commanded Moses to set up in
the wilderness, adding this promise vnto
it, that whosoever being stricken of the fiery
serpents did looke on that, he should be hea-
led. After this manner it is between Christ
and vs: If that fiery serpent the diuel hath
stricken and wounded vs, let vs looke vpon
Christ with strong faith, and we shall sure-
lie for Gods promise sake be made whole.
As Christ himselfe testifieth, saying; As
Moses lifted vp the serpent in the wilder-
nesse; so must the Sonne of man be lifted vp,
that all that beleeue on him should not pe-
rish, but haue euermore life: for God sent
not his Sonne into the world to cōdemne the
world, but that the world should be saued
through him. If Satan therefor hath

Col. 3

1 Iohn 3

Numb. 21

Iohn 3

Heb. 11

1 Pet. 5

1 Iohn 5

Mark 4

Hebr. 13

Note.

nature
1 Cor. 10.
13.

either stricken or wounded you already, or else goeth about so to do; feare not, repaite vnto Christ, looke on him with the eyes of your faith: so shall you be free from his venemous iawes. For, as you are now tempted, so were all godly men; but they overcame the tempter through strong faith in Christ. Therefore saith Saint Peter; Be yee sober and watch; for your aduersarie the Diuell goeth about like a roaring Lion, seeking whom he may deuour; whome resist yee in strong faith. Saint Iohn also saith, This is the victorie which overcommeth the world, euen our faith. Not only all godly and faithfull men were tempted, but also our Saviour Christ. And this is a great comfort vnto vs. For in that ~~it~~ ~~fortuned~~ him selfe ~~to be~~ tempted, hee is able to succour them also that are tempted. Christ beeing tempted, overcame his temptations, to get vs the victorie, ouer the tempter. His triumph is our victorie, and his victorie is our triumph. Whatsoever he did and got in his humantie, he did and got it not for himselfe, but for vs. And God is faithfull saith the Apostle, which will not suffer you to be tempted aboue your strength, but will in the midst of the temptation make a way that yee may bee able to beare it. Beleeue there-

therefoze in Chriſt, and you are without all danger.

Epaph. I beleue O Lord, helpe thou mine vnbeleefe. O Lord increaſe my faith.

Mark 9
Luk. 13

Phil. Feare you not, but God both will and doth heare your prayers; for the Lord is high vnto all them that cal on him in his truth.

Pſal. 145.

Of Prayer

Epaph. You made mention alſo of prayer, ſaying, that the ſame is alſo a meane to caſt out Satan.

Phil. I reſoice greatly, & giue God moſt hearty thanks, that in this your ſickneſſe, your memorie continueth ſtill ſtedfaſt and perfect.

Epaph. I praſſe God for it.

Phil. That prayer is a neceſſarie remedy for the auoiding of Satans temptations, as the holy ſcriptures teach manifeſtly in many places. Our Saviour Chriſt ſaith, Watch & pray, that ye fall not into temptation. Againe, this kinde of diuels is not caſt out but by prayer & faſting. To reſiſte the temptations of Satan, all godly men euen from the beginning fled vnto faithfull prayer, as a mighty and ſure defence againſt ſatan and all his crafty aſſaults. And God hath commanded vs to pray whenſoener wee are troubled, and hath alſo promiſed vs

Mat. 16.

Mark. 6

Pſal. 31

psalm 33

that hee will both heare and help vs. Call,
vpon me (saith he) in the time of thy trouble,
and I will deliuer thee, and thou shalt ho-
nour me. The Lord is nigh vnto them that
are of a troubled heart, and hee will helpe
them that be broken in spirit.

Epiph. Now good neighbours praye for
mee.

~~Phil. Very gladly. Let vs kneele down
together and pray.~~

~~Chorus. Let heere we are.~~

A prayer.

Psalm. O heauenlie and most mercifull fa-
ther, wee most humbly beseech thee for thy
sonnes sake Iesus Christ our Lord, haue
pitye vpon this thy creature, and succour
him in these horrible assaults and temptati-
ons of the diuel. Deliuer his soule in these
extreame necessities, from all the infernall
armie. Send him down strength from a-
boue: that hee may be able to resist his ene-
my, and to stand stedfast in the time of this
his temptation. Be thou his strong rock,
castle, shield, tower and defence, that he in
his great trouble being preserved from the
tyrannie of his enemies, through thy godly
grace, assistance and help, may continue in
the true and Christian faith vnto his liues
end, & afterward be receiued into thy hea-
uenlie kingdom, through Iesus Christ our
Lord.

Lord.

Amen.

Epaph. Now will I, poore and wretched sinner, offer my prayers also vnto the Lord my God in Iesus Christs name; trusting and beleeuing vndoubtedlie, that hee graciouslie will heare me, and defend me against mine enemies.

Phil. These are the words of Christ: **Mark 11**
What things soeuer ye desire when ye pray, beleue that yee receiue them, and ye shall haue them.

Epaph. Out of the depth do I crie vnto thee, O Lord: O Lord heare my prayer. Haue mee O God: for the waters of trouble are come in, euen vnto my soule. I stick fast in the deep mire where no ground is: I am come into the deep waters, so that the floods runne ouer mee. Take me out of the mire, that I ~~may~~ not. O let me be deliuered from all them that hate mee, and out of the deep waters. Let not the water floodes browne mee, neither let the deep swallowe mee vp, and let not the pitt shut his mouth vpon me. Heare me O Lord: for thy louing kindness is comfortable. Turne thee vnto mee, according vnto the multitude of thy mercies, and hide not thy face from thy seruant: for I am in trouble. O haste thee, and

A prayer.
Psal. 130
Pl. 69

heare me. Draw nigh vnto my soule, and saue it. Oh, deliuer me because of mine enemies: for thou knowest my reproofe, my shame and my dishonour, mine aduersaries are still in thy sight. So shall I, being deliuered from these great miseries, through thy grattous benefite, praise and magnifie the name of thee my Lord God, for euer and euer.

Christ. So be it.

Epaph. Neighbour Philemon,

Phil. Here sit.

Of Gods
word.

~~Euseb.~~ As I remember, you told me, that besides faith and prayer, the word of God was also a godly helpe, and strong fortresse against the cruell assaults of the Diuel.

Luke 22

Phil. It is truth. For so are we taught in the holy scripture. Our Saviour Christ, when the time of his passion began to draw neer, knowing that his disciples should for his sake bee greivously tempted, both of the Diuel, the world and the flesh, commanded them to buy a sword. This was no materiall but a spirituall sword, as saint

24
St Paul declareth vnto the Ephesians, saying: Aboue all things take to you the shield of faith, wherewith yee may quench all the fiery darts of the wicked. And take y helmet of saluation, and the sword of the spirit which

which is the word of God. And pray al-
waies with all manner of prayer and sup-
plication in the spirit. With the word of Mar. 4
God, Christ drave away Satan, and re-
sisted all his wicked temptations, ~~for it is~~
~~the power of God to take so many as be-~~
~~lieue.~~ In the word of God plentiful and
present remedies are found against Sa-
tan and all his subtle suggestions. There- Psal. 112
fore saith the Psalmist: I haue hidde thy
speeches, O Lord, in my heart, that I
might not sinne against thee. Now are yee Iohn 15
cleane (saith Christ) through the word which
I spake vnto you. ~~For it pertaines the say-~~
~~ing of the wiseman: Neither herbe, nor in-~~
~~draught hath healed them O Lord, but thy~~
~~word which healeth all things.~~ Like vnto
this is a sentence in a certain Psalm: Hee
sent his word and deliuered them from de- Psal. 107
struction.

Eccl. 10. God deliuer me from destruction.

Phil. Arme your selfe with faith, prayer,
and with the word of God, and doubt yee
not. For these kinde of armors & weapons
Sathan can by no meanes abide.

Epaph. The Lord preserue and defende
me. Neighbours I will pray once againe
vnto the Lord my God, while I haue time.

~~Christe. It is a godly exercise.~~

Epaph.

~~Epaph.~~ I perceiue I am to bee still busie
and to seek my damnation.

~~Psalm.~~ Serue faithfully, and you shall
haue the crown of glorie.

A prayer.
Psalm 13.

~~Epaph.~~ How long wilt thou forget mee
O Lord? for euer? How long wilt thou
hide thy face from mee? O how long shall
I seek counsell in my soule, and be so vexed
in my heart? How long shall mine Enemy
triumph ouer mee? Consider and heare mee,
O Lord my God lighten mine eyes, that I
keepe not in death, lest mine enemy say: I
haue preuailed against him. If I bee cast
downe, they that trouble me will reioyce at
it. But my trust is in thy mercie, and my
heart is tofull in thy saluation. A againe for
this thy louing kindnesse will praise thy
holy name.

~~Psalm.~~ ~~So be it.~~

A prayer.
Psalm 38

~~Epaph.~~ Vnto thee will I crye, O Lord
my strength think ~~no~~ ~~things~~ of mee, lest if
thou make as though thou heardest mee
not, I become like them that go down into
the pit. Heare the voice of my humble peti-
tions, when I cry vnto thee, whē I hold vp
my hands toward the ~~mercy~~ seat of thy ho-
lie temple. O hide not thou thy face from
me, nor cast thy seruant away in thy displea-
sure. The sorowes of death haue compas-

Psalm 27
Psalm 138

joyful

sed

busie
shall
t mee
thou
shall
bered
nemy
me,
hat I
ay: I
e call
ice at
D my
he for
thy
Lord
est if
mee
into
peti-
to by
y ho-
from
plea-
pas-
sed

ed me round about, and the ouerflowings
of vngodlines made me afraide: the paines
of hel came about me, & the snares of death
haue ouertaken me. Be thou not far from
me, O Lord: thou art my succor, haue thee
to help mee. Deliu^r my soule from the
sword, my d^rarling from the power of the
dog; saue me from the Lions mouth. So
shall I declare thy name vnto my Brethren,
and in the midst of the congregation will I
praise thee.

Psalm. 22

Euseb. I doubt not, brother Epaphrodi-
tus, but that God hath heard these your
most humble praers and lamentable sup-
plications: and will when hee seeth conue-
nient time send you remedie, and giue you
a ioyfull and merry heart, so that you shall
~~say upon satan and~~ say: The Lord is my
light and my saluation; whom then shall I
feare? The Lord is the strength of my life:
of whom then shall I be afraide? Though
an host of men were laide against me: yet
shall not my heart bee afraid. And though
there rose vp warre against me: yet will I
put my trust in him. Again: Death is
swallowed vp in victorie: Death where is
thy sting? Well where is thy victorie? The
king of death is sinne, and the strength of
sinne is the law. But thanks be vnto God,
which

overcome
satan
and

Psalm 27

1 Cor. 15

which hath giuen vs victoꝝ through our
Lord Iesus Christ.

A prayer.

Psalm. 52.

Psalm. 44.

Epaph. **D**: When will the Lord haue mer-
cie on mee, and deliuer me, from the grie-
uous assaults of mine enemy? **D** Lord why
hast thou forgotten mee? why goe I thus
heauily, while the enemy oppresseth mee?
Up Lord, why sleepest thou? Awake and
be not absent from mee foꝛ euer. **W**here-
foꝛe hidest thou thy face, and forgettest my
misery and trouble? My soule is brought
lowe euen vnto the dust, my belly cleaueth
vnto the ground. Arise and helpe mee, **D**
Lord, and deliuer me foꝛ thy mercies sake.

Psalm. 121.

Christ. Faint not, neyther despaire you
of Gods mercy, but take a good heart vn-
to you, and abide the Lords pleasure. Be of
like minde with him, which prayed on this
manner vnto God, saying; **U**nto thee lift I
vp mine eyes, thou that dwellest in the hea-
uens. Behold, as the eyes of the seruants
looke vnto the hands of their masters, and
as the eyes of a maiden vnto the hand of her
mistresse; euen so our eyes waite vpon the
Lord our God, vntill hee haue mercy vpon
vs. It is good to be quiet, saith the Pro-
phet, and patiently to abide the sauing
health of the Lord. **F**oꝛ the Lord will not
foꝛake you foꝛ euer; but though hee punish
you

h our you now, and suffer Satan to trouble you
a little while for the triall of your faith, yet
according to the multitude of his mercies
will he receiue you into grace againe, and
not cast you out of his heart for euer. He is
a Father of mercies, and God of all conso- 2 Cor. 1
lation. Hee will not bee alwaies chiding, Psal. 103
neither will hee for euer be angrie with vs.
For like as a father pittieeth his owne chil-
dren; euen so is the Lord mercifull vnto
them that feare him. For he knoweth where
of wee be made, he remembzeth that we are
but dust.

Epaph. Lord be thou mercifull vnto mee, A prayer.
hide not thy selfe in a cloude, but shewe mee
thy louing and gentle countenance, that I
may bee sayed. Send me present helpe from
aboue, or else I perish. For I wrestle not a-
gainst flesh and bloud, but against rule, a-
gainst power, against worldly rulers, euen Ephes. 6
gouernours of the darknes of this world,
against spirituall craftinesse in heauenlie
things. This gricuous conflict, O Lord,
is with such an enemy as feared not to as- Mar. 4
sail thee, whom thou thy selfe callest yprince Iohn 12
of this world And thy holie Apostle termeth
him, the God of this world. Arise therefore
O Lord, and take my part. Bee thou O
God my defender, my house of defence, and
my

2 Cor. 4

my castell. Deliuer mee out of the snare
which mine enemy hath laid for me: that
being set at libertie, may sing praises to thy
blessed name, and magnifie thee my Lord
God for ever and euer.

~~Theoph. Amen~~

Psal. 116

2 Cor. 1

The pro-
prie of
God in his
elect.

~~Pl. Phil. Neighbour take a good heart vnto
you, and you shall shortly see the wonderful
working of God: for behold, he that keepeth
Israell, doth neither slumber nor sleepe.
The Lord himself is your keeper, the Lord
is your defence, the Lord shall preserve you
from all euill, yea the Lord shall keep your
soule; for as he casteth downe, so lifteth he
up againe. As hee killeth, so he quickneth.
As he now for a little time suffereth Satan
to discusse you, for the exercise, probation,
trial of your faith: so likewise will he deli-
uer you out of this agonie, and glue you a-
gain a ioyfull, merry and quiet conscience.
For the nature, and propertie of God is to
wound, before he healeth; to throwe down
before he lifteth up; to kill before hee quick-
neth; to condemne before he sauerth. Ther-
fore feare not; for the Lord dealeth none
otherwise with you, than hee doth with his
other saints. This your trouble he will turn
to ease, and this your sorrow he will turne~~

to ioy: as he saith in the gospel. Verely, verely, I say unto you, you shall weep and lament; but contrariwise the world shall reioice. Ye shall sorrow, but your sorrow shall be turned into ioy. A woman when she trauelleth, hath sorrow, because her helpe is come: but as soone as she is delivered of the child, she remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorrow; but I will see you againe, and your hearts shall reioice, and your ioy shall no man take away from you. In this your heavy conflict, God seemeth to haue withdraue the glorious beames of his fatherly grace from you; but hee will straightwaies lighten his godly countenance vpon you, and worke such ioy in your heart, through his holy spirit, as heretofore you neuer felt the like. And this your ioy shall neuer be taken from you. 1 Pet. 5
 Therefore whatsoeuer satan that old ~~enem~~ Iohn 8
~~hered~~ enemy of mankinde goeth about to perswade you, beleue him not, but resist him wth strong faith, euer remembering that he is both a lier and a murder^{er}. ~~You~~
~~are a member of that congregation, which~~
~~is built vpon the rocke Christ; against~~ Mark. 12
~~whom the gates of hell shall not preuaile.~~
~~You are a liuing stone of the blessed buil-~~
~~ding~~

Mat. 7

Luke 12

Iohn 10

ding, and a spirituall house whereof Christ
 is the head corner stone. Though y^e winds
 blowe, the Showers of raine descend, and the
 cruell tempests beat on the house, yet it fal-
 leth not: for it is grounded, not vpon the
 sand, but vpon the rocke. Satan in this
 temptation hath desired to lift you as it
 were wheate: but Christ hath prayed for you
 that your faith faile not. You are one of the
 sheepe which God the father hath giuen to
 his Sonne Christ: therefore can you not pe-
 rish; neither shall any creature plucke you
 out of his hand, but he shall giue you ever-
 lasting life.

~~Joseph.~~ Now perceiue I, most gentle
 neighbour Philemon, that to be true which
 I haue manie times heard the godly Prea-
 chers teache in their most comfortable ser-
 mons.

~~Phil.~~ What is that I pray you?

~~Epaphroditus.~~ That one faithfull Preacher,
 which is able with the sweet promises of
 the holy Scriptures to comfort the weake
 and desperate conscience, is better than ten
 thousand mumbling massemongers which
 promise (with their massing) mountaines of
 golde, but performe molehiles of glasse. I
 haue also many times heard it sayde, that
 though the companie of a learned man bee
 good

good and profitable at all times: yet chiefe-
 lie in the time of sickness, & when the weake
 creature is readie to depart from this wic-
 ked world; for as much as then, Satan is
 most lusie, & without ceasing laboureth to
 disquiet the conscience of the sick man, that
 by this meanes hee may drue him to despe-
 ration, and finally to damnation.

~~Phile. What meane you by that?~~

Epaph. I thank God most heartily, that
 such a learned man, as you are, haue now
 vouchsafed to visit mee in this my sicknesse.

Phile. No learned man, but a loue of
 learning: and such a one as hath a good will
 well to doo, & enueth no man that can do
 better.

Epaph. In the time of this your godlie
 communication had with me, the Lord my
 God bee thanked for it, I felt the heavinesse,
 trouble and disquietnesse of my conscience,
 by little & little to go away, & certain sweet
 motions of true and inward loy to arise in
 my heart; so that Satan now with his wic-
 ked temptations seemeth to haue taken his
 flight, and the Holie Ghost with his most
 godlie & comfortable inspirations to haue
 entred into my breast. Whereas befoze,
 mee thought I was in hell; now me think I
 am in beauen; so great quietnesse, rest, ioye,

and comfort doo I finde in my conscience.

Pl. 1.4

Colos. 3

Saint Paul wished not in vaine to the Philippians this tranquillity and quietnes of conscience, saying: The peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus Again, to the Colossians; Let the peace of God rule in your hearts, to the which peace ye are called in one bodie. For no man knoweth what a pretious Jewell and heauenly treasure this peace of conscience is, but such as feelee it. Neither can any man feelee it aright, except he hath felt afore the grief, paine and disquietnesse of conscience. I may now right well say with the Psalm-graph: O how great and plentifull is the goodnesse, which thou hast laid vp for them that feare thee, and that thou hast prepared for them that put their trust in thee! O what great troubles and aduersities hast thou shewed me! and yet thou didst turne and refresh me: yea and broughtest me from the deep of the earth. Again; Thou hast brought mee to great honour, and comforted me on euery side. Therefore will I praise thee, & thy faithfulness, O God.

Ps. 31

P. 1. 17

Phil. Heere see you that fulfilled in your selfe, which you haue full oft read in the holy scriptures; The Lord killeth, & maketh aliue

allue, byngeth downe to hell, and fetcheth 1 Reg. 2
 vp againe : Great are the troubles of the
 righteous ; but the Lorde deliuereth them
 out of them all.

~~Christo. The holy man Tobie, in his~~
~~prayer vnto God, saith : Whosoever loueth~~ Tobit 2
~~thee, and serueth thee aright, is sure of this,~~
~~that if his life bee tempted and proued, it~~
~~standeth in the trying : and if hee indure in~~
~~patience he shall haue a reward, and be high-~~
~~ly crowned : and if hee bee in trouble, that~~
~~God no doubt shall deliuer him : and if his~~
~~life be in chaffening, that he shall haue leaue~~
~~to come vnto thy mercy. For thou hast no~~
~~pleasure in our damnation. And why? After~~
~~a storme thou makest the weather faire and~~
~~calme : after weeping and heauinesse thou~~
~~gineest great ioy. Thy name, O God of Is-~~
~~rael, be praised for euer.~~

~~Epaph. Amen.~~

~~Christo. The psalmist also saith : They~~ Psal. 125
~~that sowe in teares shall reape in ioy. Wee~~
~~that now goeth on his way weeping, and~~
~~beareth forth good seed, shall doubtles come~~
~~again with ioy, and bring his sheaues with~~
~~him.~~

~~Epaph. If the Lord himselfe had not been~~ Psal. 124
~~on my side, when satan rose vp against me,~~
~~hee had swallowed me vp quicke. But prai-~~

sed bee the Lord, which hath not giuen me
ouer for a prey vnto his teeth. My soule is
escaped, euen as a bird out of the snare of
the fowler: the snare is broken, and I am
deliuered. My help standeth in the name
of the Lord, which made both heauen and
earth. But neighbour Philemon, it is good
in the time of calm to prouide for the tēpest.
~~We are taught of Iob, that a mans life in
this world, is a war-fare or knight hood, &
that wee therefore ought to watch and pray,
that we fall not into temptatiō. The Scrip-
ture declareth, that after Satan had temp-
ted Christ, and was confounded by the word
of God, the diuell departed from Christ for
a season. Whereof we may learn to know,
that he returned afterwards vnto Christ &
tempted him. I feare also, least that Satan
will shortly retorne vnto me and assaile me
with new temptations.~~

~~Phile.~~ Indeed the propertie of satan, when
he cannot get his purpose one way, is to at-
tempt some other meanes. But wherof are
you afraid?

Offhelaw
Math. 9
Luke 10

Rom. 2

Epaph. Christ saith in the gospel: If thou
wilt enter into life, keepe the commaunde-
ments. Again: Doe this, and thou shalt
liue. He speaketh of fulfilling the law. And
S. Paul saith: Not the hearers, but the
doers

owers of the lawe shall bee iustified before God. Moses also pronounceth him cursed, which abideth not in all things y^e are written in the law. What if Satan should late the law against mee, & proue evidently that I haue not fulfilled the lawe of God, & therefore I cannot enter into eternall life and felicitie, but needs must be damned?

Deut. 27

Remedies
against the
cūse of
the law.

Rule. The holy Scripture of God consisteth of two parts: Of the Law, and of the Gospell. If Satan object the lawe against you: lay you against him straight waies the Gospell. For the law was giuen by Moses: but the Gospell, that is, grace, fauour, remission of sinnes, truth, faithfulnessse, and euermore lasting life, came by Iesus Christ. The law maketh afraid, but the gospell comforteth. The law troubleth, but the gospell quieteth. The law uttereth sinne, but the gospell pardoneth and forgiveth sinne. The law declareth the fierce wrath of God against sinners, but the gospell preacheth the great & exceeding mercies of God towards penitent sinners. The law woundeth, but the gospell healeth. The law maketh sick, but the gospell maketh whole and strong. The law driueth to desperation, but the Gospell ministreth consolation and comfort. The law killeth, but the gospell quickneth. The

Iohn 1

Of the
Law and
of the
Gospell.
Rom. 3

Gal. 3

2 Cor. 3

Why the
Law was
giuen.
Gal. 3

Mat. 11

Acts 15

law throweth downe, but the gospel lifteth
vp to heauen. Therefore if Satan be busie,
and lay the law against you, and threat you
with death & damnation, answer him with
the gospel, which bringeth life and euerla-
sting saluation. For the law was not giuen
vs of God to iustifie and saue vs; but to be
a doctrine to vs, what we should either do,
or leaue undone, and to bee a scholemaster
to lead vs vnto Christ, that of him we might
obtaine that which by no meanes may bee
gotten of the law. I meane the grace, fauor
and mercie of God, remission and forgive-
nesse of sinnes, the quietnesse of conscience,
a new life, the gift of the Holy Ghost, and e-
uerlasting life. Flye you therefore from the
heauy burthen of the law, which depresseth
and weighech down the conscience; & take
on you the sweet and comfortable yoke of
the gospel, and so shall you finde rest vnto
your soule. For the yoke thereof is easie, and
the burthen light. After this manner, euen
from the beginning, haue all the godly in the
conflict of conscience, fled from the doctrine
of the law, vnto the mercifull promises of
the gospel. And blessed S. Peter testifi-
eth, saying: Now why tempt you God, to
put on the disciples neckes the yoke which
neither your fathers, nor we were able to
beare?

heare? But wee beleue that through the
 grace of our Lord Iesus Christ, we shall be
 saued as they were. Our Saviour Christ said Iohn 2
 vnto the Iews; Hath not Moses giuen you
 a law, and yet none of you keepeth the law?
 The doctrine of the law is such a burthen,
 that the holiest that euer liued, Christ alone
 except, was neuer able to beare it. No mar-
 uell; for the law is spirituall, but we are car-
 nall. Who among vs is able to say? My Rom. 7
 heart is cleane; and I am free from sinne. Prou. 20
 The holy scripture pronounceth vs all sin- To be
 ners, and our owne consciences beare wit- Rom. 3
 nesse of the same. And how commeth it to
 passe? but only that wee do not obserue the
 law of the Lord our G D D, but rather are
 transgressors and breakers of the same: in
 so much that if our Saviour Christ had not
 come in the flesh, and fulfilled the lawe for Psal. 11
 vs euen to the uttermost, and so pacified
 his fathers wrath, we had bin damned for
 euer and euer. But Christ is come, and hath
 fulfilled the law with such perfection as the Rom. 8
 law requirerh, euen to the full; & his fulfil-
 ling is your fulfilling. Whosoever bele- Rom. 10
 ueth this, and taketh Christ to be his wise-
 dome, righteousness, sanctifying and re- 1 Cor. 1
 demption, he cannot perish but haue euer-
 lasting life.

Epaph. I pray you declare vnto me some comfortable sentences out of the holy scriptures, that my conscience may bee ascertained of Christs fulfilling of the law for me.

Math. 5

Phile. Christ saith in the Gospel: Think not that I am come to destroy the lawe of the prophets; no, I am not come to destroy, but to fulfill. All wee are ~~destroyers and~~ breakers of the law; but Christ is a perfect fulfiller of the same, not for himselfe but for vs; and his fulfilling is our fulfilling. The holie Apostle in his Epistle to the Romanes saith: There is no damnation to them which are in Christ Iesus, which walke not after the flesh, but after the spirit. For the lawe of the spirit of life, through Iesus Christ, hath made mee free from the law of sinne and death. For, what the law could not do, in as much as it ~~was~~ was weake because of the flesh, that performed God, and sent his Sonne in the similitude of sinnefull flesh, and by sinne ~~damned~~ *condemned* sinne in the flesh; that the righteousnesse of the law might bee fulfilled in vs, which walk not after the flesh, but after the spirit. ~~Heere say you,~~ that whereas none of vs were able to fulfill the law, Christ, the Son of God, hath fulfilled it for vs, and by this meanes deliuered vs

Rom. 8

vs from the law of Sin and Death: Again, *Rom. 10. 9*
 in the same Epistle: Christ is the perfect
 fulfilling of the law, to justifie all that be-
 leue. So many therefore as doe beleue,
 are iustified, & for them Christ himselfe hath
 fulfilled the lawe to the uttermost. To the
 Galatians he also saith; Christ hath deliue- *Gal. 3*
 red vs from the curse of the law, inasmuch
 as he was made accursed for our sake. For
 it is written: Cursed is euery one that han-
 geth on a tree, &c. If Christ by his death &
 passion hath deliuered vs from the curse of
 the law, how then can the law condemne *Alu*
 vs? *hem*, in the same Epistle; When the *Gal. 3*
 time was full come, God sent his Son made
 of a woman, and made bond vnto the law,
 to redæme them which were bond vnto the
 law; that we through election might receiue
 the inheritance that belongeth vnto the na-
 turall sonnes. If Christ became man, and
 was made bond vnto the lawe, to redæme
 and deliuer vs from the law, what power
 then hath the law ouer vs that it may con-
 demne vs? If we be, through the free choise
 of God, admitted to be the sonnes of God; *are*
 then are wee no more slaues vnto the lawe,
 nor any more bond to the subiection there-
 of, that it may cast vs away as wicked
 transgressors and heires of eternall dam-
 nation.

Ephes. 2

Colos. 2

nation. For, it is fulfilled for vs in Christ. To the Ephesians he writeth on this manner; Christ is our peace; which hath made of both one, & he speaketh of the Jewes and Gentiles, and hath broken downe the wall that was a stop betweene vs, and hath also put away through his flesh the cause of hatred; euen the lawe of commandements contained in the lawe written, &c. Here haue wee the cause why God was angrie with vs. Verily because we fulfilled not the law. Now Christ is come, and hath put awaie the cause of this anger and hatred, that is to say, he hath fulfilled the law for vs, and reconciled vs vnto God; so that now the father for his sake hateth vs no more, but loveth vs, is no more angry but well pleased with vs, and accepteth his fulfilling of the law as our owne fulfilling. Also to the Colossians: Christ saith he hath put out the handwritting that was against vs, contained in the law written, and that hath he taken out of the way, and hath fastened it to his crosse, and hath spoiled rule and power, and hath made a shew of them openly, and hath triumphed ouer them in his own person. If Christ hanging on the crosse hath by the vertue of his passion and death, put out the handwritting that was against vs contained

tained in the lawe, then is our bond made
 frustrate and void, and we set at liberty for
 so much as Christ by his blood hath both Heb. 7
 payed ouer debt vnto God the Father, and
 also subdued and brought vnder foot all our
 enemies. The epistle to the Hebrewes hath
 these words; The commandment that
 went afore is disannulled, because of weak-
 nesse and vnprofitablenesse. For the Law
 brought nothing to perfection, but was an
 introduction to a better hope, by the which
 wee draw nigh vnto God. Heere are wee
 taught also, that forasmuch as by the Law
 no man can bee made perfect (for, wha a-
 mong vs fulfilleth the lawe?) wee haue our
 perfection in Christ, by whom for our sake
 the law is fulfilled, and remission of sinnes
 and euerlasting life is freely giuen vnto vs.
 This is the hope, profit, and libertie, XP
 which so many vs beleue in Christ receiue.
 Let therefore the terrours and curse of the
 law neuer trouble you, though Satan do
 neuer so much laie it vnto your charge:
 but remember what the Apostle saith, Rom. 6
 We are no more vnder the law, but vnder grace.
 Again; Now are wee deliuered from the
 law, and dead vnto it, whereunto we were Rom. 7
 in bondage: that wee should serue in a newe
 conuersation of the Spirit, and not in the
 old

Gal. 2

Gal. 5

an. the

Remedies
against sin.

there

olde conuersation of the Letter. For if righteouſneſſe cometh by the Law, then dyed Chriſt Jeſus in vaine. But we know, ſaith the Apoſtle, that a man is not iuſtified by the deeds of the lawe, but by the faith of Jeſus Chriſt. And wee haue beleued on Jeſus Chriſt, that wee might be iuſtified by our faith in Chriſt, and not by the deeds of the lawe, becauſe by the deedes of the law no fleſh ſhall bee iuſtified. Again: As manie of you as are iuſtified by the law, are fallen from grace. Wee looke for and hope in the ſpirit to bee iuſtified through faith. For, in Chriſt Jeſus neither is circumciſion any thing worth, neither yet vncircumciſion: but faith which worketh by loue. Comfort your ſelfe, neighbour Epaphroditus, againſt the assaults of ſatan, with theſe ſweet layings of the holy ſcriptures: and ſo ſhall neither the feare nor the curſe of the Law hurt you.

Epaph. God bee thanked. I truſt I am now well armed againſt foule ſatan for this matter. But what if he lay my ſinfull life vnto my charge, and ſo burthen my conſcience with ~~that~~ that I know not what to doe, but am like to fall into deſperation? What ſhall I anſwer? How ſhall I eſcape? For I confeſſe vnto you, that I haue bene
all

all my life time a very greivous Sinner, and haue greatly offended the Lord my God.

Phil. Discomfort not your selfe, but take a good heart vnto you. You are in this ~~be-~~ ^{hale} in none other case than all the saints and faithfull people of God haue beene before you, and are at this day. For, all haue sinned and want the glorie of **GOD**. All haue gone astray like lost sheepe Wee are vnprofitable seruants. All our righteousness is as a cloth defiled with ~~menstrue~~ ^{menstrue}. If wee say wee haue no sinne, we deceiue our selues and the truth is not in vs: but if we confesse our sinnes, God is faithfull and righteous to forgiue vs our sinnes, and to cleanse vs from all vnrightheousnesse.

Rom. 2
Eph. 2.10
Luke 17
Eph. 6

1 Ioh. 1

Epaph. What shall I do then, that sinne may be no clog vnto my conscience?

Phil. Let it Repent you that euer you offended so louing a Father, and so gentle a Lord. Bee heartily sorry for your misdoings: lament and inwardly bewaile your wretchednesse, which so wickedlie haue transgressed and broken the holie commandments of the Lord. For this heartie and vnfained repentance is a godly preparatiue to saluation, and without it none can be saved. Therfore Iohn Baptist, Christ & his Apostles,

Repentance

of

Mark. 1

Math. 3

Acts 3

Math. 9

Apostles, began their preaching, with repentance. For, whosoever is not brought vnto the knowledge of himselfe, hee shall neuer haue delight to come vnto Christ. For, such as thinke themselves whole, haue no pleasure in a Physician, but they that are sick.

Epaph. And will God accept this my repentance?

Esay 66

Psalm 51

Psalm 23

Phil. Heare what God saith by the Prophet: Whom shall I regard? Euen him that is poore and of a lowly troubled spirit and standeth in awe of my wordes. The Psalmist also saith: A sacrifice to God is a troubled spirit: a broken and contrite heart. O God shalt thou not despise. Againe; The Lord is nigh vnto them, that are of a troubled heart, and hee will saue them that are of a broken spirit.

A prayer.

Ezech. 11

Epaph. O Lord take away from mee that stony heart which cannot repent, and giue me that fleshy hart, which gladly & willingly laments her sins & miseries, & vnfeinedly delighteth in a new life: but what? Is repentance enough?

Phil. As you earnestly & from the verie heart do repent you of your former sinfull life; so likewise humble your selfe in the sight of God, and confesse your selfe vnto him a most wicked, vile, and miserable Sinner.

Cry

cry in your heart with David ; and saie : Phyl. 1
 haue mercie vpon mee, O God, after thy
 great goodnesse : according to the multi-
 tude of thy mercies doe away mine offen-
 ces. Wash me thoroughly from my wicked-
 nesse, and cleanse me from my sin. For I
 knowledg my faulcs, and my sin is euer
 before me. Against thee only haue I sinned,
 and done euill in thy sight. O turne thy
 face from my sinnes, & put out all my mis-
 deedes. Make me a cleane heart, O God,
 and renew a right spirit within mee. Cast
 mee not away from thy presence, and take
 not thy holy spirit from mee. Cry with
 that lost sonne, and say : O father, I haue Luke 15
 sinned against heauen and against thee, and
 am no more worthy to be called thy sonne.
 Crie with the Publican, and say : O God Mat. 7
 be mercifull vnto me a sinner. Cry with
 the Leper, and say : O Lord if thou wilt, Mar. 16
 thou art able to make mee cleane. Crie out
 with the blind man, and say : O Iesu the Mat. 15
 sonne of David haue mercy on mee. Crie
 with the woman of Canaan, and say : Haue Mat. 8
 mercy on mee, O Lord thou sonne of Da-
 uid, my Daughter is grievously vexed of
 the Diuell. Crie with the Centurion and
 say : I am not worthy that thou shouldest
 enter vnder my roofe, but speake the word
 onely

No

Rom. 14

Gen. 4

Mat. 27

Mat. 26

Ephes. 1
John 1

onely, and my ~~sonne~~ shall bee healed. **B**u
 vnto this your heartie repentance & hum
 ble confession of your sinnes, you must put
 most mightie and strong faith, beleeving
 that God the father for his promise sake
 made vnto all penitent sinners in Christs
 blood, will freely and most mercifully for
 giue and pardon al your sinnes, be they ne
 uer so manie or greuous. For, without this
 faith, all that euer you doe is nothing
 worth, as the Apostle saith: Whatsoeuer is
 not of faith, is sinne. Caine repented and
 confessed his fault, saying; My sin is grea
 ter then I may deserue to bee forgiven; but
 because he wanted faith, hee fell into despe
 ration and was damned. Iudas repented
 and confessed his sinne, saying; I haue
 sinned, betraying the innocent blood: yet
 hee also made satisfaction, such as it was
 but notwithstanding, because he added no
 faith vnto his repentance, confession, and
 satisfaction, all was in vaine. Peter, his
 fellow disciple, sinned also greuously: but
 because hee earnestly repented, and also
 faithfully beleued to haue remission of his
 sinnes by the pretious blood of his master
 whom hee afore had both denied and for
 sborne; hee was forgiven, and receiued
 into fauour againe. For, by faith wee are
 made

made of the children of wrath, the sonnes
of **G O D**. By faith wee are married vnto
Christ. By faith are our hearts purified. *Ose. 3*
By faith Satan is overcome. By faith *1 Iohn 5*
the world is vanquished. By faith wee *Iohn 6*
are preserved from damnation. By faith
wee are iustified and made righteous. By
faith the wrath of God is asswaged. By
faith wee worke the will of **G O D**. By
faith our prayers are heard, and our re-
quests granted. By faith wee please God. *Marke 11*
By faith wee be made the children of light. *Iohn 12*
By faith wee are borne anew of God. By
faith wee are made the temples of the Holy-
ghost. By faith wee understand the myste- *1 Cor. 2*
ries of God. By faith wee preuaile against
the gates of hell. By faith we are made the
heires of God, and fellow heires with our
Lord and Saviour Christ Iesus of euerla- *Rom. 8*
sting glorie. Faith (as saint Augustine saith)
is the beginning of mans saluation. *Lib. de fide*
Without faith no man can reach or come vnto *ad Petrum.*
the number of the sonnes of God. With-
out faith all the labour of man is frustrate
and volde. Faith saith saint Ambrose is the
roote of all vertues: and whatsoever thou
buildest on this foundation, that alone pro-
cureth vnto the reward of thy worke, fruite,
and vertue. Faith, saith he, is richer than all

treasures, stronger thou all corporall power, and more healthfull than all Physicians. Therefore look that you haue this true faith in you, and that you cleaue both tooth and nail (as they vse to say) to the merciful and comfortable promises of God. So may you be sure to haue remission & forgiveness of your sinnes.

The sicke
mans con-
fession of
his sinnes.

Epaph. I beleue : O Lord helpe thou my
unbeleefe. O Lord increase my faith. O hea-
uenly father, my God and my Lord, I with
an assured perswasion of thy goodnes toward
mee, most humbly beseech thee for Iesus
christis sake, mercifully to behould me a most
miserable sinner, and cleerly to forgive me
all those sinnes and wickednesses, which I
wretched creature haue committed against
thee my Lord God, from the houre of my
birth vnto this present time. Forgive mee
all my sinnes, for thy names sake : they bee
both many & great. O remember not the
sinnes and offences of my youth ; but ac-
cording to thy mercy thinke vpon mee, O
Lord for thy goodnesse : O remember not
mine old sinnes, but haue mercy on me, yea
and that right soon : for I am come to great
miserie. Helpe me O God of my saluation,
for the glorie of thy name : O deliuer me, &
be mercifull vnto my sinnes for thy names
sake

Psal. 25

Psal. 76

lake. So shall I giue thee thanks fozeuer,
and magnifie thy blessed name, world with
out end.

Euseb. Amen.

Phil. Doubt not, neighbour Epaphrodi-
ditus, but that **G O D** hath gratioously heard
this your humble sute, and also graunted
your request. ~~He hath forgiven you all your~~
~~sinnes. He will neuer late them to your~~
charge. He hath cast them away behind his
backe, so that he will neuer remember them
more, as hee sayth by the Prophet; I will *Jeremie 3*
forgiue their misdeeds, and will neuer re-
member their sinnes any more. *Ezech. 18* Again:
If the vngodly will turne away from all
his sinnes that he hath done, and keepe all
my commaundements, and do the thing
that is equall and right, doubtlesse he shall
liue & not die. For all his sinnes that hee
did befoze, they shall not be thought vpon,
but in his righteousness that he hath done
he shall liue. For haue I any pleasure in the
death of a sinner, saith the Lord God, and
not rather that he conuert and liue? *Item,*
Repent and turne you from all your wic-
kednesse; so shall there no sinne doe you
harm. Cast away from you all your vngod-
linesse that ye haue done: make you new
hearts and a new spirit. Wherefoze will ye,
Die

die, O ye house of Israel? seeing I haue no pleasure in the death of him that dieth, saith the Lord God. Turne you then, and ye shall liue. Therefore feare not good brother, but continue faithfull and repentant vnto the end, and ye shall surely liue.

Of siore.

Isa. 9

Epaph. Sinne is an heauie burthen, and verie displeasing vnto the Lord our God, and maketh sinners to flie from the face of God, forasmuch as they knowe that God hateth sinne, and all them that do commit it.

Esa. 3

Mat. 8

1 Pet. 2

Phile. I confesse sinne to be an heauy burthen, and displeasing vnto God: yet as heauie as it is, Christ hath taken it on him, and borne it away. As the Prophet saith: Hee hath taken on him our infirmities, & borne our sicknesses. This witnesseth saint Peter, saying: Christ himselfe bare our sinnes in his bodie on the Tree, that wee being deliuered from sinne should liue vnto righteousness. And whereas you say, That sinne maketh sinners to fly from the face of God, I answer: It driueth indeed the obstinate and desperate sinners from God, but not the penitent which repent in faith, & turne vnto the Lord their God, being assuredly perswaded that hee is a father of mercies, and God of all consolation, and that

that hee for Christs sake will forgive them. 2 Cor. 1

Do they which feelee themselves sick, weak, and diseased, flie and runne away from the Physician? They rather make haste and speed vnto the Physician; being nothing at all afraid of him, because they are sicke and diseased, but rather so much the more doo they desire to come vnto him, to shew him their wounds, and to disclose their diseases, that they may be made whole. Now is Christ a Physician, and all wee through sinne are diseased; shall we therefore runne awaie from Christ, and not rather make hast vnto him? What Physician is so ready as Christ our Physician to heale the soule? Who euer came to him with a faithful and penitent heart, and was refused? Who euer sought remedie at his hand, and was not holpen? Who euer opened vnto him his diseases, and was not cured? Hee calleth all without exception, hee they neuer so diseased, and laden, with the burthen of sin, vnto him, and promiseth that hee will ease them of their burthens, and make them whole. And is it to be thought that he will refuse sinners when they come vnto him? Come vnto me (saith he) all yee that labour and are laden, and I will refresh you? Take my yoke vpon you, and you shall find rest for

your soules. For I came not to call the righteous, but sinners to repentance. The son of man came to seek and save that was lost.

Luke 19 How frequented hee the companie of sinners, when he was in this world? And that to this end onely, that hee might call them through his godlie Sermons vnto repentance, vnto the fauour of God, and vnto the fellowship of the saints: in so much that he was called a friend of open sinners, and whores. How defended he alway humble & penitent sinners, against the proud and stiff-necked Pharisees and Iustitaries? When Zachee, being a sinner, and Prince of the publicans sought to see Christ, how louingly did Christ speake vnto him, and friendly came into his house, ate and dranke with him? When Marie Magdalen, being a greuous sinner, came vnto Christ, he refused not her company, but talked most gently with her, comforted her, receiued her into his fauour, quieted her conscience, healed her diseases, and gaue her everlasting life.

Luke 7 When the poore Publican, which had both oft & greuously offended y^e Lord his God, came into the Temple to pray, and in his prayers humbled himselfe before the Maiestie of God, and confessed himself a sinner, was he not ioyfully receiued into y^e fauour

of God, and pronounced more righteous,
 even by the mouth of Christ, than the proud
 Pharisee, for all his glistering works? How
 joyfully was that unthriftie prodigall, Luke 15
 and wastefull sonne receiued home again?
 What friendship found that theefe which
 was crucified with Christ, at the hand of
 Christ, when he said: Lord remember mee
 when thou comest into thy kingdome?
 Did not Christ straight-waies answer him
 and say, This day shalt thou bee with me
 in Paradise: And yet was he both a theefe,
 a seditious person and a murdherer. Christ
 refuseth none although neuer so greivous Zach. 1
 a sinner, if hee will come vnto him. Turn ye
 vnto mee, and I will turne vnto you, saith
 the Lord of hosts. Thou disobedient Is- Jeremie. 3
 raell, turne againe saith the Lord, and I
 will not let my wrath fall vpon you. I am
 mercifull (saith the Lord) and I will not al-
 waies beare displeasure against thee. But
 this I will, that thou know thy great blas-
 phemy; namely. that thou hast unfaithful-
 lie forsaken the Lord thy God, and hast
 made thy selfe partaker of strange Gods,
 vnder all greene trees, but hast had no will
 to heare my voice, saith the Lord. O yee
 disobedient childe, turne againe sayth
 the Lord, and I will bee married with you,

every such
 Ec. O ye disobedient chidzen, turn againe, saying: Lo wee are thine: for thou art the Lord our God, and so shall I heale your backe turnings. Who will not boldly come vnto so mercifull a Lord, and most louing father: seeing he so gently calleth all men vnto him, bee they ~~new~~ so greuous sinners, and promiseth that hee will not refuse them, but louingly receiue them, neuer laie their offences vnto their charge, but so forget them and cast them behinde his back, that he will neuer either remember them, or looke vpon them more.

Psalm 14
Psalm 88
Psalm 133
 Theoph. The Lord is mercifull, gentle, and louing, patient, long suffering, and of much kindnesse, and readie at all times to forgiue: yea, euen when hee is at the point to punish. The Lord is louing vnto euery man, and his mercy is ouer all his workes. The Lord is good and gracious, and of great mercie vnto all them that call vpon him. The Lord is full of tender compassion and great mercie, long suffering, and of much goodnesse. He will not alwaies be chiding, neither keepes he his anger for euer. He dealeth not with vs after our sins, neither rewardeth hee vs according to our wickednes. For, look how high the heauen is in comparison of the earth; so great is his

his mercy also towards them y^e feare him. Looke how wide also the East is from the West; so far hath hee set our sins from vs. Yea, like as a father pittieeth his owne children; euen so is y^e Lord mercifull vnto them that feare him. For he knoweth whereof we are made; he remembereth y^e we are but dust. With the Lord there is mercy, & with him is plentious redemption, & he shall redeem Israell from all his sinnes.

Psalm. The great kindnesse and ~~dear~~ ^{dear} hartely loue of God towards vs, appeareth not onely in this, that hee both willingly and gladly addmitteth and receiueth Sinners whensoever they repent & turn vnto him: but in that hee also most diligently seeketh them out, fetcheth them home againe, and giueth them grace to repent and turn, that they may be saued. This thing is very liue-ly described and set forth in the parables of the strayed sheepe, of the lost groat, of the prodigall sonne, and of the wounded man. Heerein is loue, saith saint Iohn, not that we loued God, but that he loued vs, & sent his Son to be the agreement for our sinnes. Saint Paul saith: **G O D** setteth out his loue toward vs, seeing that while wee were yet sinners, Christ died for vs. Much more when now, we that are iustified by his blood

Psalm. 103

Luke 15

1 Iohn 3

Rom. 5

shal

shall be saved from wrath through him. For if when wee were enemies, we were reconciled to God by the death of his son, much more seeing wee are reconciled, wee shall be preserved by his life. (Rom 5)

Epaph. I beleue that God is a mercifull father for Christs sake, to all them that do truly repent, beleue, & conuert vnto him: but is it not to bee feared, that my repentance and conuersion is too late?

Remedies
against late
repentance
& conuersion
to god.

Phile. Bee of good comfort, neighbour Epaphroditus: there is no repentance and conuersion too late in this world, so that it be true and proceed from a contrite heart, & humble spirit. For at whatsoeuer houre a sinner doth mourne and lament for his sinnes, God promisseth that hee will so forgive him his iniquities, that hee will neuer remember them more. And Christ saith: Blessed are they that mourne, for they shall be comforted. In the holy scriptures God ~~doth~~ verie often call vs vnto repentance: but hee appoynted not either this or that time, day and houre, but hee willet vs to repent, and promisseth that whensoeuer we returne vnto him, we shall bee safe, and escape from death vnto life. Our Saviour

Mat. 5
Marke 1:1

Christ also biddeth all that are diseased to come vnto him, and promisseth that he will

ease

n. For
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 much
 hall be
 creffull
 hat doe
 to him:
 repen-
 our E-
 ce and
 that it
 heart,
 r houre
 for his
 so for-
 I neuer
 faith:
 ey shall
 es God
 ntance:
 or that
 th vs to
 euer we
 and ef-
 aulour
 ealed to
 t be will
 ease

ale them, but he assigneth no time; but at
 all houres hee promisseth grace, mercy, fa-
 our, help and comfort. ~~Christ is a Saviour~~
~~at all ages, and receiveth no conversion, al-~~
~~though neuer so late.~~ If we come in child-
 hood, in youth, in middle age, or in old age,
 whensoever we come, we shall be receiued:
 help let vs come. It is better late than
 euer. God is alike mercifull in all ages:
 Christ is a Saviour able enough to saue at
 all times. Hee ceaseth not to be called Je-
 sus, that is to say a Saviour; neither ceas-
 eth hee at any time to saue, as the Apostle
 saith; Jesus Christ yesterday, and to daie,
 and the same continueth for euer. If Christ
 were appointed of God the Father a Saut-
 our for certaine times, & not for all times;
 should hee be no perfect Saviour. If hee
 could not as effectually saue at the houre of
 death, as at the houre of the birth, hee were
 unworthy the name of a Saviour. But he
 is a Saviour, for all ages, and for all
 kinde of people, so that they wisely re-
 pent, beleue and turne. Set before your
 eyes the parable, which wee read in the Gos-
 pel, of them that were hired to worke in
 the vineyard. Some came early in the morn-
 ing, some about the third houre, some a-
 bout the sixth and ninth houre, & some came
 about

Mat. 2

Heb. 13

Note

Mat. 20

about the eleuenth houre. And when night
 once came, that they should receiue their
 Wages, all had like reward. When the
 that came first, saw that they that came
 last and wrought but one houre, were equall
 vnto them which had borne the burthen
 and heate of the day, and receiued like re-
 warde; one of them murmured and grud-
 ged at the matter, but it was answered
 Friend, I doo thee no wrong, take that is
 thine and go thy way: I will giue vnto this
 last euen as vnto thee. Is it not lawfull for
 mee to doe as mee listeth with mine owne
 goods? Thus you see, that they which came
 at the later end of the day, and wrought in
 the Vineyard but one houre, were not refus-
 ed, but receiued the like reward with them
 that came first. Onely let vs bee labourers
 and not sloiterers; only let vs come vnto the
 Lordes Vineyarde, and not runne alway
 backward; and at whatsoeuer houre we
 come wee shall be welcome, and receiue our
 reward with the first. Againe; the historie
 of the theefe that hanged on the right hand
 of Christ, which theefe was full of wicked
 deeds, and neuer turned vnto God, vntill
 the verie houre of his death, declareth ma-
 nifestly that there is no conuersion in this
 life too late, if it be accompanied with true
 repen

repentance and unfeined faith. The theefe
 hanging vpon the crosse, and at the verie
 point of death, onke said vnto Christ, Lord
 remember mee when thou comest into
 thy kingdome. And Christ, well accepting
 his conuersion, saide vnto him: Truly I
 say vnto thee; this day shalt thou bee with
 mee in Paradise. Who is there will now
 despaire of the good will, and fauourable
 mercie of GOD? seeing that this theefe
 conuerting at the verie last houre of his
 life, was not of Christ reiecte, but recei-
 ued, and made a fellow citizen, with Christ,
 of ioyfull paradise.

Epaph. But I haue many times greuous-
 ly offended the Lord my God, and broken
 his holy commandements.

Phil. This is no ~~st~~ vnto your saluation,
 so that your conuersion be unfeined. The *hindrance*
 righteous man sinneth seven times in the *Prou. 20*
 day. Who liueth, and sinneth not? All goe *Ecclesi. 7*
 astray. There is none good but God alone.
 All our righteousnesses are as a cloth *defiled*
~~defiled with mensture~~. If God should deale
 with the most holy and most perfect, accor- *2 Reg. 1*
 ding to their deserts, they should finde no *Gn. 29*
 thing in themselves but ~~worthy~~ *what* damna- *Deserued*
 tion. Dauid with other very many of the
 old testament, often times sinned and offen-
 ded

Mat. 18

Luke 7

Luke 18

ded God with their wicked actes; yet foras-
much as they repented and unfeignedly tur-
ned vnto God, they were receiued into fa-
uour and saved. The disciples of Christ, Pe-
ter and his fellowes, were sinners also, and
many times did that which was not righte-
ous in the sight of God; yet they bewailing
their miseries, and trulie returning vnto
God, were admitted into the number of
Gods elect. God is that Lord, which forgi-
ueth not onely one Talent, but the whole
debt of ten thousand Talents, if we come
truly vnto him, and knowledge our begge-
rie, yea our nothing. If God would that
we should forgive one another so oft as we
offend, doubtlesse God will also forgive
vs whensoever we offend, if we unfeigned-
lie turne vnto him, bee our sinnes neuer
so manie and greuous. Marie Magdalen
sinned full oft, yet was she forgiven, as it is
written of her, Many sinnes are forgiven
her, because she loved much. The Dub-
lican was without doubt a verie greuous
sinner, and had manie times broken the
commandements of God; yet so soone as
hee humbled himselfe before the throne of
Gods maiesty and appealed vnto his mer-
cie, hee was receiued into fauour, and pro-
nounced of Gods owne mouth. more righte-
ous

zealous than þe pbarisie, for all his glistering
 works and outward holinesse of life. King
 Manasse in his prayer confessed vnto God
 that he had sinned aboue the number of the
 sandes of the Sea, and that his iniquities
 were innumerable: Yet, after hee returned
 vnto the Lord, they were all forgiven, and
 hee received into fauour. If there be not dai-
 ly remission of daylie sinnes at the hand of
 God for Christs sake, why are we comman-
 ded to pray daily for the forgivenesse of our
 sinnes? If the fauour of God bee promised
 at all houres to such as vnfeinedly turn vnto
 their Lord God, and seeke him in singe-
 nesse of heart; then followeth, that sinne
 wee neuer so oft, and neuer so greuously,
 yet if heartie repentance come, there is
 hope of remission of sinnes through the
 blood of Christ. If Christ be an euerclasting
 Bishop, then hee is able at all times to saue,
 euen at the full, those which come vnto God
 through him. If Christ goeth forth to bee
 called Iesus, that is to say, a Saviour, then
 hee is not to saue sinners. If Christ
 be our Intercessor, Mediator, and Advocate
 vnto God the father, euen vnto the world
 end, then may we assure our selues through
 him to haue remission and forgivenesse of
 all our sinnes, euen vnto the end of the
 world:

Mat. 6

Luke 12

Ierem. 18

Heb. 7

Mat. 2

Rom. 8

world : yea, ~~and that at all times, till we~~
~~reuer so oft and greeuously~~, if we repent,
~~believe and amend.~~ Therefore though you
 haue many times greeuously offended the
 Lord your God, and broken his holy com-
 mandements ; yet despaire not, but turne
 againe vnto the Lord your God, and he will
 turne vnto you, deliuer you, and saue you.

Rom. 10

For he is the father of mercies, and God of
 all consolation. Hee is rich enough for all
 them that call vpon him. If you do thus,
 though your sinnes be dyed as scarlet, yet
 shall they be as white as snow. And though
 they were like purple, yet shall they be as
 white as wooll. ~~Hear what God saith by~~

Ier. 3

~~the Prophet: Commonly when a man puts~~
~~away his wife, & shee goeth from him &~~
~~married with another, then the question is:~~
 Should he resort any more vnto her, after
 that? Is not this field then defiled and un-
 cleane? But as for thee, thou hast played
 the Harlot with many louers: yet turke a-
 gaine to mee saith the Lord, &c. and I will
 not let my wrath fall vpon you. I am mer-
 cefull saith the Lord, and I will not alway
 beare displeasure against thee. ~~O turne a-~~
~~gain, & I will be married with you.~~ Whom
 would not these words encourage to come
 again vnto the Lord his God, & thoroughly be

per-

The sick mans Salue.

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perswaded of Gods louing fauor towards him, & of the forgiveness of his sins, be they neuer so many & greuous, if he repent, beleeue and amend?

Epaph. These things comfort well my weak conscience. But one thing doth greatly discourage mee

Phil. What is that?

Epaph. I haue no merites, nor plenty of good works, wherewith I may make God fauourable to mee: but I am a barren fig-tree, void of all good fruit.

Phil. The want of merites ought not to plucke you from comming vnto God. God saueh not vs for the righteous workes which wee haue done, but for his merces sake. If our saluation came of workes and merites, then were grace no more grace. If euerlasting life were gotten by deseruings, then were it not the gift of God, through Iesus Christ our Lord. But, the Apostle saith: By grace are you saued through faith, and that not of your selues: it is the gift of God: and cometh not by workes, lest any man should boast himselfe. If righteousness come of the lawe; then Christ is dead in vaine. Christ came not to call the righteous, but sinners to repentance. And wee are taught in the Gospell, that ioy shall bee in

Remedies
against the
want of
merits.
1 Tim. 3

Rom. 11.
Rom. 6
Eph. 2

Mt. 9
Luke 15

C

bea-

X

Luke 70.

heauen ouer one sinner y^e repenteth, more
 than ouer ninetie and nine iust persons which
 need no repentance. What had the woun-
 ded man deserued, that he should be healed?
 What had the strayed sheep merited, that
 the shepheard should so louingly fetch her
 home againe? What good workes brought
 Marie Magdalene, when Christ receiued her
 vnto grace, and forgave her her sins? and
 so likewise of manie others. If God should
 saue vs because of our merits & good workes,
 so should we choose God by our workes and
 merits; & God not vs, by his fauour, grace
 and mercy. But Christ saith; Ye haue not
 chosen me, but I haue chosen you. And S.
 Iohn, wondering at this great mercie of
 God, burst out into these words, & saith:
 Behold what loue the Father hath shewed
 on vs, that wee should be called the sons of
 God. Againe: Herein is loue, not that wee
 loued God, but that hee loued vs, and sent
 his Son to bee the agreement for our sins.
 And Saint Paul saith: God the Father hath
 chosen vs in Christ, before the foundations
 of the world were laid. God therefore did
 choose vs by his grace, and not wee him by
 our workes and merits. I will haue mercie,
 said God to Moses, on whom it pleased
 me to haue mercy, and I will haue compas-
 sion

Iohn 15

Iohn 5

Eph 1

Rom 9

^{wisdom}
The sick mans Salue.

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Non on. whome it is my pleasure to haue
compassion. It lieth not therefore in a mans
will or earning, but in the mercie of God.
And the Psalmist saith. speaking of God
and of himselfe. He hath saued mee, because
it was his pleasure to saue mee. Againe hee
saith: Thou shalt saue them for nothing.

That is to say, saith S. Austen, though thou
findest nothing in the wherefore they should
bee saued, yet wilt thou saue them. Freely
doest thou giue, freely doest thou saue. And

Saint Jerome, alleaging the same sentence
against the Pelagians, saith, that the
righteous are not saued by their owne me-
rites, but by the tender mercies of God. If

wee shall consider our merits, saith Chry-
sostome, wee are not onely worthy of no re-
ward, but wee are also worthy punishment.

Let all mens merites, which perished by
Adam, bee still and keepe silence, saith Saint

Augustine, and let the grace of God raigne,
which raigneth thorough our Lord Iesus

Christ. The redemption of Christs blood
should were bils, & become of no price, say-
eth Saint Ambrose, if the Justification

which cometh by grace were due unto me-
rites going afore. And saith in a certaine

Psalm: Praise the Lord, O my soule, and
all that is within me. praise his holy Name.

C 2

Praise

Lib. 1. con-
tra Pelag.
Rom. 13
De prae-
sanctorum

De vocat.
Gen. c. 5.

Lal. 103

Vke.

1 Cor. 15

Mat. 6.

Luke 19

Mat. 9

Mat. 11.

Mat 1

Luke 2

Eley 55.

Praise thou the Lord, O my soule, and forget not his benefits; which forgiveth all thy sinnes, & healeth all thine iniquities; which saueeth thy life from destruction, and crowneth thee with mercie & louing kinde-
 nesse. All these good men, from the very beginning, haue attributed and giuen the whole glorie of their justification, not to their owne merites and good workes, but to the free grace and undeserued mercie of
 GOD, that GOD may be all in all; and that hee which reioiceth should reioice in the Lord. For the contentation and quietnesse of your conscience in this behalfe, remember that Christ came not to call the iust-
 tices, but sinners to repentance. Remember that Christ is a Physician, and that the whole haue no need of a Physician, but such as are sicke. Remember that Christ calleth vnto him all such as are diseased, and laden with the burthen of sinne. Hee requireth no merites; onely Come. Remember that the Sonne of man came to seeke, and to saue that that was lost. Remember that Christ is called a Saviour, to the end that he should saue them, which otherwise should perish. Heare also what GOD saith by the Prophet; Come to the Waters all yee that are thirste; and ye, that haue no money,
 come

Isaiah

^{that}
The sick mans Salue.

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come, buy, & yee may haue to eate. Come,
buy wine and milke without any money,
or money worth. Wherefore doe you lay
out your money for the thing that feedeth
not, and spend your labour about the thing
that satisfieth you nothing? But hearken
you rather vnto me, and yee shall eat of the
best, and your soule shall haue her pleasure
in plentiousnesse. Incline your eares, and
come vnto mee; take heed, I say, and your
soule shall liue. Our Sauiour Christ also saith:
If any man thirst, let him come vnto mee, *Apoc. 22*
and drinke. Againe in another place: I will
giue to him that is athirst, of the well of wa-
ter of life. Hee that ouercommeth shall in-
herite all things, and I will bee his God,
and hee shall bee my sonne. *Apoc. 22* Let him
that is athirst come: & let whosoener will,
take of the water of life free. Heere is the fa-
uour of God, remission of sins, the gift of
the Holie Ghost, quietnesse of Conscience,
& euerlasting life promised freelie without
merites or deserts, to so manie as will
come vnto Christ with a repentant heart
and faithfull mind. For, Christ was sent of
God the father to preach good things vnto *Eph. 3*
the poore, that he might binde vp the wound-
ed hearts, that hee might preach deliue-
rance to the captiue, and open the prison to
Luke 4

1 Tim. 1

1 Cor. 3

Ier. 9

Psa. 3

sufferings

them that are bound, declare the acceptable
 yea of the Lord, & comfort all them that
 are in heaviness. He came into this world
 to save sinners. Therefore let it not dismay
 you, though you find in your selfe plentie of
 sinnes, and good works very few. Cast ro-
 ther y eyes of your minde with strong faith
 on Christ, and on his righteousness, on his
 merites, passion & death, on his blessed bo-
 die-breaking, and his precious blood-shed-
 ding. Beleeue him to bee ordained of God
 the father, to be your wisdom and righte-
 ousnesse. your sanctification and redemption,
 that as it is written: Hee that reioiceth
 should reioice in the Lord. Count all your
~~merits, good works, and righteousness, vile~~
 & of no price, for the excellencie of the know-
 ledge of Christ Iesus our Lord. Labour to
 win Christ, and to bee found in him, not ha-
 ving your owne righteousness which com-
 meth of the law, but that which is through
 the faith of Christ, even the righteousness
 which cometh of God through faith, that
 you may knowe him & the vertue of his re-
 surrection, & the fellowship of his passions.
 See that thorough true faith hath gotten
 Christ, and put him on his back with all his
 righteousness and holiness, he is not alto-
 gether without merits, neither walketh hee
 naked

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naked in the sight of God. Unto this exhort
 S. Paul when hee sayth; Put ye on ^{2 Cor. 13}
 the Lord Jesus Christ; that is to say, cloath
 your selfe through faith with all the merits
 and workes of Christ. Take his righteous-
 nesse, holinesse, perfection, praying, fasting,
 watching, law-fulfilling, miracle-working,
 preaching, passion, death, resurrection, al-
 lension, and all that ever hee hath, to bee
 yours. Beloeue him to bee giuen you of
 God, with all that ever hee hath. Christ is
 yours; all therefore that ever Christ meri-
 ted in his flesh, is yours also: as the Apostle ^{Rom. 8.}
 saith; God spared not his owne Sonne, but
 gaue him selfe for vs all; how can it bee then
 that with him hee should not giue vs all
 things also? If you on this manner put on
 Christ, his merits and good works, through
 true faith; you shall not appeare before God
 on vnfruitfull figge tree, neither shall the
 curse of God fall vpon you. Heare what ^{Mat. 21.}
 Saint Augustine saith: All my hope is in the ^{In mag. u.}
 death of my Lord. His death is my merit, ^{cap. 22}
 and my refuge, my health, life, and resur-
 rection. The tender mercie of the Lord is
 my merite. I am not without merites, so
 long as that great Lord of mercies faileth
 not. And if the mercies of the Lord bee
 plentiful, then am I also plentiful in me-
 rits.

rits. The mightier that hee is to saue, the
 better is my state and condition, and the
 more free am I from all danger. Wherefore
 you that this godly man, Saint Augustine
 knoweth none other merites that may do
 him good, but the merits of Christs death
 and passion. Hee counteth Christs merite
 his merites: and sayeth, that hee is not
 without merites; so long as the Lord
 mercies faileth not. In an other place he
 also sayeth: All my hope and assurance
 my whole trust is in the precious blood of
 Christ, which was shed for vs, and for all
 saluation. In that is all my comfort: there
 reppose I the whole assistance of my saluation.
 In that I desire to come vnto thee, O
 Heauenlie Father, not hauing mine own
 righteousness, but that righteousness which
 cometh by thy Sonne, Iesus Christ our
 Lord. ~~Hee~~ Brethren, that we may bee hea-
 led from sinne, let vs behold Christ cruci-
 fied. For, as they that did beholde the Bra-
 zen Serpent in the wilderness, did not die
 through the sting of the Serpents; so
 likewise they, that doe look vpon the dea-
 th of Christ with faith, are healed from the
 bitings of sinnes. Heere to agreeeth the sa-
 ying of Saint Bernard: What is of
 mightie force, and great strength to hea-

Lib. Medit.

cap. 14

Also,

 St. August.
 Inman.
 c. 22. ch. 14.

Medit.

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the wounds of the conscience; as the diligent remembrance of Christs wounds? Againe: When I am troubled, and put in fearefulnesse of my finnes, then doe I hide mee in the bloude wounds of Iesus Christ. Looke that you therefore likewise tie vnto the merites of Christs Death and Passion: and so shall neither Sinne, Death, Hell, Desperation, Law, or any other thing hurt you.

Epaph. I beleue, that whatsoever Christ did in his humantie, hee did it for mee, and for my saluation. And in thee, O Lord God, is my whole trust, let me neuer bee confounded. But neighbour Philemon,

Phil. What is your minde sir?

Epaph. What if I be not of the number of those, whom God hath predestinated to bee saued?

Of prede-
stination

Phil. Feare you not. God without al doubt hath sealed you by his holy Spirit vnto euerm-lasting life. Your name is written in p booke of life. You are a citizen of that new, glorious, & heauenly Ierusalem. You shal remain with God in glory, after your departure, for ever and ever.

Epaph. It sore repenteth me that I haue at any time offended the Lord my God.

Of repen-
tance

Phil. This repentance is an euident testimony

you
Mar.
Exch. 18
 Remonie of your saluation, & that God hath
 predestinated and tofore appointed you vnto
 euerlasting life. For it is written: Repent
 ye of your former life; for the kingdome of
 God is at hand. Againe; If the vngodly shall
 repent him of all his sins that he hath done,
 &c. Doubtlesse hee shall liue and not die. As
 for all his sinnes that he did before, they shall
 not once be thought vpon.

Of faith.

Epaph. I haue an earnest faith in the blood
 of Christ, that God the father will forgive me
 all my sinnes for Christs sake.

Phile. You thus beleeuing cannot perish:
 but this your faith is an vndoubted assu-
 rance vnto your Conscience, that you are
 predestinate to bee saued. For it is written:
 God hath so dearely loued the world, that
 hee gaue his onely begotten Sonne, that all
 that beleue on him should not perish, but
 haue euerlasting life. For God sent not his
 son into the world, to condemne the world,
 but that the world should bee saued by him.
 Hee that beleueth on him is not condem-
 ned: Hee that beleueth on the Sonne, hath
 euerlasting life. Verely, verely, I say vnto
 you, hee that heareth my word, & beleueth
 on him that sent mee, hath euerlasting life,
 and shall not come into damnation, but is
 escaped from death vnto life. This is the
 fathers

Iohn 3

Iohn 5

Iohn 6.

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fathers will that sent mee, that of all which
 he hath giuen mee I shall lose nothing, but
 raise them vp againe at the last day. And this
 is the will of him that sent mee, that euerie
 one which seeth the son, & beleueth in him,
 hath euertlasting life; and I will raise him
 up at the last day. I am the resurrection Iohn 11.
 and life: he that beleueth in me though hee
 were dead, yet shall he liue. And euerie man AAs 13.
 that liueth and beleueth on mee shall neuer
 die. To him (Christ) gaue all the Prophets
 witnesse, saith Saint Peter, that thorough
 his name whosoever beleueth in him, shall
 receiue in him remission of sinnes. If thou
 knowledg with thy mouth, that Iesus is Rom. 10.
 the Lord, and beleue in thy heart, that God
 raised him vpp from death, thou shalt be
 saued. For, to beleue with a heart, iustifi- the
 eth; and to knowledg with the mouth, ma-
 keth a man safe. For, the Scripture saith: Eia. 18.
 Whosoever beleueth on him, shall not be (Exviii)
 confounded. Thus say you, that faith both
 assure your conscience of the sauiour of God,
 and of euertlasting life. Doubt you nothing
 therefore but that you are accounted in the
 number of Gods elect and chosen people,
 and shall inherite the glorious kingdome of
 God.

~~Epaph. I was baptized in the Name of~~

Of bap-
 tisme.
 Mat. 28.

God the father, and of God the sonne, & of
God the holie ghost.

Phil. This is also a sure token of the fa-
uour of God towards you, & that you are
predestinated vnto euerclasting life: seeing
that according to your profession, you doe
beleeue, & to the uttermost of your power
frame your life. For, it is written: Hee that
beleeueth and is baptised, shall bee saued.

Acts 2

And Saint Peter said vnto the Jewes: Re-
pent you of your sinnes, and bee baptized
uerie one of you in the name of Iesus Christ
for the remission of sinnes, and yee shall re-
ceiue the gift of the holy ghost. And Saint

Gal. 3

Paul sayth: All yee that are baptised, haue
put on Christ. And you knowe there is no
damnation to them that are in Christ Iesu.
For, as when you were baptised you forsooke
the Diuell, the World, the Flesh, with
all their works, pompes, and vanities, and
gaue your selfe onelie vnto the seruice of
God, taking him for your Lord and Mas-
ter: euen so hath God likewise taken you,
to bee his Seruant, loueth and fauoureth
you, and will defend you against all your
enemies, and neuer forsake you, vntill hee
hath brought you vnto euerclasting life.
By

baptisme hee is your Lord God: therefore
will be not suffer you to perish: by baptisme

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& of your Father, and you are borne of him,
 so become his sonne: therefore can hee
 be fauer otherwise than loue, tender, and fa-
 uour you, and giue you the inheritance of
 heauenly kingdome. By baptisme, are
 you made the Brother of Christ, heire of
 power, and fellow heire with Christ of euersla- Rom. 8
 ing glory: then may you be certaine to be
 saved that number that shall inherite Eternall
 life. By baptisme is the Holy Ghost giuen
 to you: then are you the sonne of God, and can
 Christ perishe. For it is written: They that are Rom. 8
 re- with the spirit of God are the sonnes of
 God. Baptisme is a continuall signe of the
 fauour of God towards vs, of the free remis-
 sion of sin, of our reconciliation vnto God
 by Iesu Christs sake, & that wee bee by adoption
 his sonnes of God, and heires of euerslasing
 with him.
 In times past, I haue also manie
 times receiued the mysteries of the Lords Of the
Lords sup-
per.
 body and blood in the temples of Christ.
 you, with the congregation of God, wherein
 I haue found great comfort, and
 your much quietnes vnto my weak and sin-
 full conscience.
 The often comming with a feruent
 desire to the Lords Table, by true faith to
 feed vpon the mysteries of the Lords bodie
 and

and bloud, is a manifest argument that
 God hath chosen you to be his, hath written
 your name in the book of life, and prede-
 slated you vnto euertlasting glorie. For,
 so doing, you haue not onely called vnto
 remembrance the most healthfull death of our
 Lord and Sautour Iesu Christ, and so been
 thankful for it; but you haue also shew
 your selfe a liuely member of that holie
 body, wherof Christ is the head. You ha
 professed openly in the face of the Christian
 congregation, that God the Father is your
 Father, that Christ is your Lord and Sa-
 our: that by the one onely oblation of
 blessed bodie on the Altar of the crosse,
 your sinnes are put away and forgiven, and
 you made the inheritor of euertlasting glo-
 rie. When you thus came vnto the Lord
 table, all the fruits, benefits and merites
 of Christs passion were giuen you, namely,
 fauour of God, remission of sinnes, the
 holie Ghost, quietnesse of conscience, new
 affects, victory ouer Satan, death and hell, and
 finally euertlasting life: so that now you are
 incorporated in Christ, and become a true
 and liuelle member of that mysticall body
 wherof he is the head. Yea, you are flesh
 of his flesh, and bone of his bones, as the
 Apostle saith: Is not the cup of blessing wh

Eph. 5

1 Cor. 10

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be bleſſed, a partaking of the blood of Chriſt;
is not the bread which we break, a partaking
of the body of Chriſt: &c.

Epaph. As I haue had many times an ear-
neſt and feruent minde to come reuerentlie
vnto the Lords Table, and to bee partaker
of the holie myſteries of Chriſts bodie and
blood with the congregation: So likewiſe
haue I at all times been glad to repaire vn-
to thoſe places, where the word of God hath
beene preached; and the doctrine that hath
there bin taught, I marked diligently, kept
in memorie, & to the uttermoſt of my pow-
er, I laboured to frame my life according
vnto the ſame; that I might be no forgetful
hearer, but a diligent doer of thoſe workes
which I learned of the holie ſcriptures to bee
acceptable vnto the Lord my God, that I
might ſerue him in holinneſſe & righteouſneſſe
all the daies of my life.

Of hea-
ring Gods
word.

James 1

Luke 1

Phile. As there is not a more euident te-
ſtimonie, and a ſurer argument, that that
man is in the ſtate of euerlaſting damna-
tion, which hath no mind to heare the word of
God, nor to frame his life according vnto
the doctrine thereof; ſo likewiſe is there not
a more certaine ſigne, that any man is pre-
deſtinate to bee ſaued, then when hee hath a
mind to heare the word of God; as our Sa-
uiour

or
than that
he

Iohn 8

our Christ testifieth, saying; hee that is of God heareth Gods word; yee therefore heare them not, because yee are not of God. Heere see you how that Christ putteth a difference between them that are of God, and them that are of the Diuell. They that are the children of the Diuell haue no minde to heare the word of God: but they that are the

Iohn 10

sonnes of God haue a feruent delight, and a singular great pleasure to heare Gods word: yea, and as the Prophet saith, to exercise themselves in it day and night. In another place our sauiour Christ saith also: My sheepe heare my voice, and I know them, & they follow mee; & I giue vnto them everlasting life, and they shall neuer perish, neither shall any man plucke them out of my hand. In this sentence, ye see that they which heare the voice of their sheppheard Christ are the sheepe of Christ, & that they shall neuer perish, but haue everlasting life. Christ

Iohn 18

also said vnto Pilate, Every one that is of the truth heares my voice. You hauing a minde to heare the word of God, & to heare his voice of Christ that high sheppheard, haue shewed your selfe to be of the truth; so beeing, you cannot perish, but obtaine everlasting life. For Christ himselfe pronounceth them blessed, which heare his word of God, & keep it.

Luke 11

The sick mans Salve.

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is to say, beleue it, and study to frame their
life according vnto the same.

~~Epaph.~~ Moreover, I have ever had a ~~prayer~~
I thanke the Lord my God for it, to praise
vnto the Lord my God, and to cal on his ho-
ly name, although I confesse, not so feruent-
ly as I ought.

Of prayer

~~Phile.~~ This thing also may fully certifie
your conscience, that you are of the number
of Gods elect, & tofore appointed vnto ever-
lasting saluation. For it is written; ~~Who so-~~
ever doth call on the name of the Lord, shall
be safe. Again; He hath cried vnto mee, and
I will graciously hear him: yea, I am with
him in trouble, & I wil deliuer him, and glo-
rifie him: with long life will I satisfie him,
and shew him my saluation.

Iecl 2

Psal 9

~~Epaph.~~ God bee thanked, I am now well
quieted in my conscience, and feare Satan
nothing at all. I thinke my selfe at this pre-
sent so strong, & so thoroughly armed against
the diuell, & all his wicked army, that I am
nothing affraid to enter battaile with him;
but am fully perswaded, that by the help and
power of my grand Captaine Iesus Christ,
I shall ouerthrowe him. One doubt remai-
neth; and that once dispatched, I trust I shal
be in some readinesse for the Lord my God,
whensoever he sendeth for mee, and calleth

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great

S A

fine

me out of this wretched world.

~~Phile. What is that?~~

Of the cer-
tainty of
Gods fa-
uour to-
wards vs,
& of our
saluation.

~~Epaph.~~ I haue heard manie times at the mouth of diuers men, which haue a good opinion of themselves, of their owne witte, doctrine, and learning, that no man in this world is certaine of his saluation; neither can any man say with a safe conscience and vnfeined faith, I am of the number of gods elect, I am a vessell of mercy, I shall bee saued, my name is registred in the Booke of life, &c; but all men euen the most godly and faithfull, much doubt of their saluation, of the remission of their sins, of the fauour of God towards them, and of euerlasting life.

~~Phile.~~ This is the doctrine of the papists, both wicked & damnable. The papists, in teaching this doctrine, doe not onely trouble, disquiet, make afraide, wound, kill and slaie the consciences of the simple people and of such as credit their diuelish doctrine: but as much as in them lieth, they make God a lier, his holy word false, and our faith frustrate, void and vaine. Take away the certainty of saluation from any man, & to what point serueth the mercifull promise of God, and the faith which apprehendeth & layeth hand on the most louing promises of God? This doctrine openeth a de-

X See the Decrees of the Council of
Trent On Justification

The sick mans Saluc.

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the path vnto hell, & bringeth vnto desperation.

Christe. Yet the papists alledge the scriptures for them.

Phile. ~~I thinke that :~~ for So is their accustomed property. They alledge many times the scripture of God. to defend & establish their errours and heresies, and to bleare the simple peoples eies, which are not able to discerne A from B, nor to iudge betweene truth and falshood ; but are easilie led that way, whereunto the subtle and wily papist perswadeth. If I had leasure to declare vnto you, what iugling the vngodly papists haue vled, and yet do vlie in wrighting & wresting, in corrupting and abusing the holie word of God, yea would not a little maruaile at the matter ; but I would gladly heare what the papists can alledge out of the word of God, for the confirmation of their wicked opinion in this behalfe.

Christe. The sentence whereto they stick and cleaue, as vnto an inuincible bulwark, is this ; A man knoweth not whether hee be worthy loue or hatred ; but all things are kept vncertain vnto the time to come. (Eccles. ix.)

Phile. The kingdom of the Papists is not without a cause called the kingdome of lies ; and the papists themselves may right well

The manner of the Papists in allaging the scriptures.

Eccles. ix.

IX

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(Pew xiii)

which

bee resembled to the beast, which rose out of the sea, unto whom was given a mouth to speake great things and blasphemous: yea, to speake blasphemies against God, to blaspheme his holy name and his Tabernacle, and them that dwell in heauen, &c. But as concerning the text which they alledge (although the learned in the Hebrew Tongue know right well how greatly this text after the common Latine Translation differeth from the truth of the Hebrew) it is abused of them, and wrested contrary to the minde both of the Author and of the Translatour: as the words, that immediately follow, doe manifestly declare. When Salomon saith, A man knoweth not whether he bee worthe love or hatred, hee speakes not of the knowledge and iudgement of the conscience towards God; for, who is there that knoweth not, that he is worthe hatred which sinneth against the Lord his God? Contrariwise, that hee please God, and God love him, which doth that thing that is pleasant in his godly sight? But hee speaketh of the outward & carnall iudgement and knowledge, which men haue of themselves, of their owne strength, wisdom, or freewill, concerning things that chauce to them outwardly. As though hee should say; If

be fall

The sick mans Salue. of 297

a man should only behould and consider the outward face of things. and iudge the fauour or disfaueur ~~of~~ ^{God} towards anie man, by the things that outwardly ~~chance~~ ^{befall} vnto any man, hee were not able to affirme, and to perswade his Conscience, whether God loueth him or not. For ~~God~~ ^{God} indifferently, without any respect had to eyther of the parties, giue as abundantly to the vngodlie as to the godly, to the unfaithfull as to the faithfull, to the ~~Saints~~ ^{Saints} as vnto the wicked, his temporall and outward gifts; as beauty, strength, riches, health of body, reason, wisdom, eloquence, honor, nobility, wealth, glory, &c. Yea, many times the enemies of God haue more plentifully giuen vnto them of ~~God~~ ^{God}, the riches and pleasures of this life, than the friends of God. Therefore if the naturall man, not being regenerate, nor born anew of the spirit of God, considereth the outward face of things, and iudgeth by them the fauour or disfaueur of God; verely, so knoweth hee not who is worthe Gods loue or hatred; so is hee not certaine whom God loueth, or whom he hateth. Thus is the aforesaid text Ecclesi. of Salomon (~~as it is translated~~) to bee vnderstood. And that this is the meaning of the Authour, the words that followe manifestly

feſſly declare. It happeneth, ſaith hee, vnto
 one, as vnto another: it goeth with the
 righteous, as with the vngodlie: with the
 good and cleane, as with the vncleane: with
 him that offereth, as with him that offereth
 not: like as it goeth with the Vertuous, ſo
 goeth it alſo with the Sinner: as it happe-
 neth vnto y^e pertured, ſo it happeneth vnto
 him that is afraid to bee foreſwoyne. Among
 all things that come to paſſe vnder the ſun,
 this is a miſery, that it happeneth vnto all
 alike. / By theſe words it euidently appea-
 reth, that Salomon ſpeaketh of the know-
 ledge which a natural man hath by the out-
 ward gifts of God; wherby, becauſe they be
 indifferently giuen as well to the good as to
 the badde, hee is not able to iudge whom
 God loueth, and whom hee hateth. Now
 where the Papiffs inyeſt this text vnto the
 knowledge or iudgement of the conſcience,
 which commeth of the ſpirit of God, and of
 his holy word, and would that Chriſtian
 men in their conſcience ſhould doubt whe-
 ther God loue them or not; whether they be
 in the fauour of God or not: whether their
 finnes bee forgiven them or not; whether
 they ſhall bee ſaued or not; they teach a diue-
 liſh errour, and lead the receiuers of their
 doctrine, the right way to hell fire. For, hee
 that

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that doubteth of the mercifull good will and
 fauourable grace of God towards him, &
 beleeueth not that God for Christs sake is
 louing vnto him, and forgiveth him all his
 sinnes, verely he is no true Christian; but
 dying in this his doubtfullnesse and unbe-
 liefe, hee shall surely be damned, according
 to this saying: Hee that doth not beleue in
 the Sonne, shall not see life, but the wrath of
 God abideth on him. This erroneous do-
 ctrine of the Papists, maketh God false of
 his promise, quencheh Faith, blotteh out
 hope, destroyeth loue, disquieteth the con-
 science, filleth the heart with whole seas of
 vntrewe and wicked imaginations, and so
 driueh the doubtfull person into despera-
 tion, and finally vnto damnation. O mur-
 derers! O soule slayers! If no man can be
 certaine in his conscience, whether he be in
 the fauour of God or not, whether God for
 Christs sake will forgive him his sinnes or
 not, and giue him euerlasting life; to what
 end serue all the promises of Gods tender
 mercies made to all faithfull penitent sin-
 ners in Christs blood? To what end doth
 faith serue? If faith certifieth not our con-
 science of Gods good will toward vs, & so
 bring peace and quietnesse vnto it, what is
 then the office of faith? If a man, whose cre-

Iohn 3

unguilt

Pr. 1. 45
 2oh. 14
 Rom. 3
 Ez. 33.

very

on

that

Mark. 1.

It is approued, promisech vs anie thing,
 we surely looke for it, and nothing doubt of
 the performance thereof: and shal we doubt
 of the accomplishment of the promises of
 God, which is faithfull in all his wordes,
 which cannot lie; which is not onely true,
 but also the selfe truth? Let all men be lyers,
 and let God abide true. God hath promised
 that at whatsoeuer houre we turne to him,
 hee will forgive vs all our sinnes, and neuer
 remember them moze, but so freely fauour
 vs, and so tenderly loue vs, as though wee
 had neuer offended him. This is the pro-
 mise of him which can neither deceiue, nor
 be deceiued; & shall we doubt of the perfo-
 rmance thereof? shal wee doubt whether the
 Lord our God will be as good as his word?
 whether our sinnes be forgiven, and we re-
 ceived again into fauour or not? God hath
 promised that in Christ all the Nations of
 the earth shall be blessed; and shal we, which
 looke for our whole saluation in the blood
 of Christ, doubt whether we shall be blessed
 in Christ, that is to say, fauored of God the
 Father for Christs sake, or not? Christ our
 Lord and Saviour calleth all that labour &
 be laden to him, and promisech that he will
 ease, remedy, comfort and helpe them; and
 shall wee doubt of this his promise? That
 other

The sick mans Salue.

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other thing is it to doubt of the promises of
 God, than to doubt whether God be true or
 no, iust & faithful or no, the same in his deed
 that he is in his word or no? ~~Of the too much~~
~~unfaithfullnesse of the wicked papists:~~ The
 Scripture saith; Hee that beleueth on the
 Son of God hath euerlasting life. The
 faithful Christians beleue on Christ ^{John 2} Son
 of God, embrace him with strong faith, as
 their ~~alone~~ Sauior, Redeemer, ^{only} Atonement-
 maker, Intercessor, Mediator, and Advocate:
 and shall they doubt of the inheritance of e-
 uerlasting life? Either they that do beleue
 and so continue vnto the end, haue euerla- ^{Ps. 145}
 sting life at their departure out of this life,
 or else God is not true of his promise. But
 God is faithfull in all his words; therefore
 doe the faithfull Christians receiue accor-
 ding to Gods promises, and their faith. If
 all things be possible to him that beleueth; ^{Mt. 6}
 if all things chance to a faithful man accor-
 ding to his faith; with what ~~whoosht and~~
~~shamelesse forehead dare they~~ ~~shamelesse~~ ~~and vn-~~
~~godly~~ ~~papists~~ teach vs to doubt of his grace
 and fauor of God, of the remission of sins,
 and of the inheritance of Euerlasting life?
 Where doubtfulnesse is, there is no true
 faith, but rather mis-beliefe. And to such a
 doubtful faith nothing is promised, but the
 fierce

James 1

The schoo-
ling of the
Papists.

Rom. 1

fierce wrath and vengeance of God, and e-
uerlasting damnation. ~~See to what point~~
~~the wicked papists bring their wheles, with~~
~~their diuelish doctrine.~~ Saint James saith;
If any man lack wisdom, let him aske it
of him that giueth it; euen God, &c. But let
him aske it in faith and wauer not. For, he
that doubteth, is like a waue of the Sea,
which is tost of the winds, and caried with
violence: neither let that man think, that
hee shall receiue any thing of the Lord. A
wauering minded man is vnstable in all his
wayes. Are not they, that professe Christ,
much bound to the Papists, which teach
their Schollars to doubt of the mercy of
God; and not to be thoroughly perswaded in
their consciences that God loueth them,
pardoneth them for Christs sake, and ma-
keth them inheritors of euerlasting glorie?
Is this any other thing, than to say; Des-
paire, dy, be damned? ~~Diuels incarnate!~~
God lighten the eyes of the simple, that they
may once see the juggling casts of these wil-
~~wicked~~ Papists, & come vnto the unfained
truth of Gods word, which is able to saue
their soules; which also is his mighty power
of God, to saue euery one that beleeueth.

Theoph. Amen.

Phil. All the godly, euen from the begin-
ning,

The sick mans Saluc.

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ing, haue believed the promises of God ;
 and nothing doubted of them, whether they
 concerned temporall or spirituall things :
 and according to their Faith, so receiued
 they. Yea, when God seemed most to be an-
 grie with them, and utterly to cast them
 from his fauour, euen then did they nothing
 doubt of his mercifull goodnesse, but with
 strong faith cleaued to y^e promises of God,
 as a certaine man saith : Though hee kill
 mee, yet will I put my trust in him. The
 Psalmist also saith : Though an host
 of men were laid against mee, yet shall not
 my heart be afraide. And though there rose
 up war against mee, yet will I put my trust
 in him. If either Abraham, Isaac, Iacob, or
 any other saints of the old testament, had
 doubted of the promises which God made
 vnto them, ~~had they neuer~~ found fauour
 at the right hand of God, nor obtained those
 things which God hath promised for them.
 For, without faith it is impossible to please
 God. Hee that doubteth of the promises of
 God, shall obtain no good thing at the hand
 of God. To what end are wee so often in
 the holy scripture exhorted to beleue God
 in his promises, if it were lawfull for vs
 to doubt of them ? If to beleue & to doubt
 be one thing, why is euerlasting saluati-
 on

*Job xiii**Psalm**Job 13**Heb 11*

on

on promised vnto the one, and Eternal
 damnation to the other? Whosoever there-
 fore will bee saued, let him cast away all un-
 beleefe and doubtfullnesse, and ~~with~~ ~~tooth~~
~~and~~ ~~gale~~ (as they use to say) cleaue to the
 promises of God; nothing doubting, but
 according as God hath promised, so shall it
 chauce vnto him. If we doe repent, and be-
 leeu his word, God hath promised vs for
 Christs sake to fauour vs, to forgive vs all
 our sinnes, and to bring vs to euermlasting
 life. Let vs not therefore doubt of this his
 promise, but with strong & vnshaken faith
 beleeu it, and looke boldly for what is pro-
 mised: So may wee be sure to haue the grace
 and fauour of God, to haue remission and
 forgiveness of our sins, and finally to haue
 euermlasting life. Let vs therefore approach
 with bouldnesse, and not with doubting and
 wauering, vnto the throne of Gods Mercie
 as the Apostle warneth; That wee may
 obtain mercy, and finde grace to help in the
 time of need. (Heb. IV)

Christe If a man after the Baptists should
 doubt of the grace and fauour of God to-
 wards him, with what conscience could he
 bee bould to say the Lords prayer, & to desire
 the forgiveness of his trespasses? Or how
 could he say with a true faith, I beleue that

*most
earnestly
firmly
be*

Here

*doctrine
of the*

here

The sick mans Salue.

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ternall forgiveness of sins, and everlasting life: To
 beleue: is it to doubt of the promises of ^{What it is}
 God? or rather to bee thoroughly perswaded ^{to beleue}
 of the promises of God, that as God hath
 promised, so shall it undoubtedly ~~chance~~ ^{befall us} *He*
 to vs.

Eoseb. When a man beleeueth the gospel,
 he is certain of the remission of his sins; he
 is certaine of the fauor & good will of God;
 and hee is certaine also of everlasting life.
 And hee that letteth goe this faith, & falleth
 to doubting, he shall neuer enjoy the afore-
 said benefits, but bee cast into everlasting
 damnation.

Thorp. This considered the holie Apostle
 right well, when hee without anie doubting,
 being thoroughly perswaded and assured of
 Gods good will towards him, & set forth in
 his holy promises, said in this manner: I
 knowe & am sure, that hee, in whom I haue ^{2 Tim. 1}
 put my trust, is able to keepe that which I
 haue committed to his keeping against that
 daie. Again: I haue fought a good fight:
 I haue fulfilled my course: I haue kept the ^{2 Tim. 4}
 faith. From henceforth there is laid vp for
 me a crown of righteousness, which y^e Lord
 that is a righteous iudge shall giue at that
 day, not to me onely, but vnto all them also
 that loue his coming. (2 Tim ii. vv) ^{Phil.}

Who

Phil. When ~~that~~ David saide these words, I beleue verely to see the pleasures of the Lord in the Land of the liuing; Doubted hee of the inheritance of the heauenly kingdomes? Was hee rather thoroughly perswaded by strong Faith in the promises of God, that he should without all doubt reigne with God in glory? If the godly Apostle saint Paul had not been sure of the fauour of God and of a better life after this, would hee haue wished to bee deliuered from this world, and to be with Christ? With what countenance durst the blessed martyr saint Stephen haue commended his spirit vnto Christ if he had not bin perswaded of Gods fauour towards him, and of the ioyfull inheritance of the euerlasting kingdom? And so likewise of all the other saints. The spirit of God certifieth our spirit, saith the apostle, that wee are the sons of God. If we bee the sonnes, then are we also heires, I meane of God, and fellow heires with Christ. Hereto agreeth the saying of Saint Iohn: Dearly beloued, now are wee the sons of God, and yet it doth not appeare what wee shall bee; but we know that when he shall appeare, we shall be like him; for we shall see him as he is. Againe: Wee know that wee are translated and carried from death to life. Heere you

Phil

Act

Rom

we

Iohn

The sick mans Salue.

307.

see that the holy scriptures teach vs to bee certaine of our saluation through faith in Christs blood, and not to be doubtfull of it, ~~as the Papists trifle.~~ Away therefore with all doubtfulness, and lay hand by strong faith on the promises of God; looking with assured hope on all those heauenly and blessed things that God hath promised vs in his holy word. So may wee be sure to receiue according to our faith.

~~Epaph. Without inauerting or doubting, I faithfully beleue and am assuredly persuaded, that God the Father is a merciful Father vnto me, and he hath forgiven mee all my sins, receiued me into his fauor, and made me heire of his euertlasting glory. And all this hath he done vnto mee, not for my merits & deserts (which are vterlie none) but for Christs sake, in whom I beleue, whom also I confesse to bee my alone Saviour and Redeemer.~~

~~Phile. Neighbour Epaphroditus, You thus beleuing cannot perish. Therefore be of good comfort, quiet your conscience, and settle your mind. For it is written; He that beleueth on the sonne of God, hath euertlasting life.~~ John 3

Epaph. Brother Philemon, I thank you and my other neighbors here, for the great com-

comfort which I haue receiued by this your
 godly communication. I feele my selfe now
 in much better case then I was when you
 came first vnto mee; I feele such quietnes
 and ease in my conscience. The Lord hath
 dyuen away mine enemies, and giuen mee
 rest in my mind. If I had not had your com-
 panie, God knoweth vnto what paynt my
 ghastly enemy, the foule diuell would haue
 brought me. But I praise God for you: for
 by your goodly and Christian talke, God
 hath wrought in mee a good and glad will
 to die; I haue in my heart bidden the world
 and all worldly things adieu. My minde is
 altogether fixed on the Lord my God, and
 on the ioyes which hee hath prepared in his
 glorious kingdom, for all them that loue
 him. I feele such inward joy in my heart
 and such a feruent desire to see the Lord my
 God face to face, that the paines which I
 now suffer in my bodie, although they be
 verie greuous indeede, seeme little or no-
 thing to disquiet me. For I am fully persua-
 ded, that the afflictions of this life are not
 worthy of the glory which shall bee shewed
 vpon vs. Again, that though our outward
 man perishe, yet the inward man is renewed
 day by day; & that this our tribulation which
 is short & light, prepareth an exceeding, & an
 euer

a diu.

(Rom. 8. 18)

1 Cor. 15. 42

The sick mans Salue.

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your euerlasting weight of glorie vnto vs, while
 we look not on þ things which are seen, but
 on the things which are not seen. For the
 things which are seen, are temporal; but þ
 things which are not seen are eternall. (2 Cor. iv.)

~~Theoph. Neighbour Epaphroditus, set all
 your whole care vpon God, & only create
 maker, and turn you from all creatures,
 turn from wife & children, turn from tem-
 poral goods and al worldly matters; con-
 sidering that by none of them you can bee
 holden, neither from sin nor from death.~~

~~Phil. All that you leaue behind, the Lord
 is according to his mightie prouidence shall
 and well and fatherlie take care for them. He
 that hath created your wife & children, shall
 also prouide them a liuing, as he hath pro-
 uided all things necessarie for you, vnto
 this present houre.~~

~~Epaph. Neighbour, heer I protest before
 God and you all, that I am as willing to
 leaue this world, & all the vanities therof,
 as euer I was to receiue them; and to giue
 God most hearty thanks, for all the great
 mercies that he hath pouzed vpon me from
 my birth vnto this present time, and speci-
 ally for his Christ.~~

~~Christe. God keep you in this mind, euen
 vnto the end.~~

¶

Euseb.

~~Salub. Amen.~~

Epaph. Confirme and make that perfect,
O Lord, which thou hast begun to work in
me, vnto the glory of thy blessed name, and
to the saluation of my soule.

~~Theoph. Amen.~~

~~Epaph. Neighbors, I pray you remember me,
that I may lie on my right side.~~

~~Christ. The Lord our God grant that
you may sit in his kingdom on the right
hand of his glory.~~

~~Epaph. Yea, and that shortly.~~

~~Salub. So be it.~~

~~Phil. Sit, how do you now?~~

~~Epaph. Well, God bee thanked: but I
trust to do better anon.~~

~~Phil. Lack you any thing, Sir?~~

Epaph. My pain approacheth neerer vnto
my heart; whereby I perceiue the end of my
life not to be far off. I beseech you pray for
me, that I may continue faithfull, constant,
& stedfast in the faith of the Lord my God,
euen vnto the very end of my life.

Ph. ~~And~~ We will doe it gladly. Neighbours
let vs kneele down and pray. Lord we most
humbly beseech thee heare our prayer.

~~Christ.~~ And let our cry come vnto thee.

Phil. O Lord Iesus Christ, thou onely Son
of the heauenly father, our onely redeemer
and

Appaier
for the
sick man.

only

and

The sick mans Salue.

3:1

and ^{all} ~~omni~~sufficient Sauior, we most hum-
 bly beseech thee, Deliuier this sick and weak
 person now being in great paines, and at
 the point to depart out of this world, from
 all ~~harmful~~ ~~and~~ terrible assaults & temp-
 tations of the Diuell, sinne, and hell. De-
 liuer him O Lord as thou deliueredst Noah
 from the raging waues of the Sea, Lot
 from the destruction of Sodome, Abraham
 from the feare of the Caldees, the children
 of Israel from the tyranny of Pharaoh, Da-
 uid from the hand of Goliath, the three men
 from the violence of the fiery furnace in Ba-
 bylon, Daniell from the mouth of the Lions,
 Jonas from the bellie of the ~~Whale~~ ~~Fish~~,
 and Peter from the prison of Herod: euen so,
 O gracious Lord God, deliuer the soule of
 this person, both now, and whensoever he
 shal depart hence, from all perill and dan-
 ger. Open vnto him, at the houre of death,
 the doore of paradise, the gates of heauen,
 and the entrie of euerlasting life. O Lord
 Iesu Christ forgive him all his finnes, and
 lead him with ioy into the kingdome of thy
 heauenly Father, euen vnto the bosome of
 Abraham, & appoint him vnto euerlasting
 rest, that hee may reioyce with thee, and
 with all the elect children of God in euer-
 lasting life. Amen

Gen. 7
1. Kings 17
Dan. 6

Job

Euseb. Amm.

Epaph. Neighbours I thanke you. Now
will I also pray vnto the Lord my GOD,
while I may speak: and I trust hee will for
Christs sake graciously heare me.

Thaeoph. Doubt you not, Neighbour:
God hath so promised.

The sick
mans
prayer.

only

Eccl. 34

Mat. 18

Epaph. Lord hearken vnto my prayer, &
giue eare to my most humble requests. O
most mercifull God, O Father of all mer-
cies, the father of our Lord & Sauioꝝ Je-
sus Christ, be mercifull to mee a sinner:
Haue pitie on mee, and quickly helpe me
poore wretch, for the most bitter passion and
most precious death of Iesus Christ, thy
only begotten Son, and our alone Redeem-
mer and Sauioꝝ. Enter not into iudge-
ment with thy seruant, O Lord. Handle
mee not according to my deserts and me-
rites, neither reward me after mine iniqui-
ties; but for thine infinite & vnmearurable
bountie & exceeding great mercie receiue
me, and take me into thy fauor. I, miserable
& weak creature. Am in thy hand. I am thy
bondseruant and thy debtoꝝ. O most gentle
God, O most fauorable Father, forsake me
not, cast me not awaie poore wretch that I
am. For, I am thine with al that euer I can
make. No man is able to strengthen me: no
man

The sick mans Salue.

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man is able to deliuer mee, no man is able
 to help me but thou alone. Thou art y^e true
 helper in aduersity. Thou art the most sure
 & present comforter in all necessity. Thou
 alone art our helper, our bulwarke and for-
 tresse, and our most mighty and strongly
 defended tower. Thou O God art our re-
 fuge, thou art our strength. Thou art our
 helper in all our tribulations. In thee O
 Lord do I trust. Let me not be confounded.
 Let me neuer bee put to shame. Let me not
 be deceiued of my hope: but preserve me for
 thy righteousnesse sake. Bow downe thine
 eare vnto me: make haste to deliuer me. Be
 my defender O God, and my strong hold,
 that thou maist saue me. For thou art my
 strength and my refuge; yea, and thou art
 my God; & my desires are in thy hands.
 Lighten thy countenance vpon thy seruant,
 and saue me for thy mercies sake, O Lord,
 And forasmuch, O sweet father, as it is thy
 godly pleasure to cal me now from this mi-
 serable life, and wretched world; I most in-
 tirely beseech thee, so to defend me in this
 agonie of death, that neither satan nor his
 ministers preuaile against mee; but that I
 continue faithfull and constant vnto the
 end, in the confession of thy holy name, loo-
 king for full remission of all my sinnes in

the precious blood of thy welbeloued Son
and my only Sauioꝝ Iesus Christ: & that
I departing in this faith and perfect trust,
may be placed among the blessed Saints
and heavenly Spirites, and foꝛ euer and
euer remain with thee in glory. Grant this
O most mercifull father, foꝛ thy deare sons
sake Iesus Christ our alme-mediatoꝛ and
aduocate *only*

Christ Amen.

Epaph. **W**he thinke good Neighbours, I
begin to wax very cold and numbd in my
lims.

Euseb. Sir. discomfort not your self. Be
content with the good working of our God.
This cold is a sure token, that the death of
your body is not far off.

Epaph. My flesh is consumed and wasted
away.

Gen. Euseb. That is the end of all flesh. Earth
thou art, saith God, & vnto earth thou shalt
returne.

Epaph. ~~My feeling is gone, and my ta-
sting decayed. All my senses growe out of
course.~~

Euseb. To that end were they giuen you,
that you should lose them again. With the
body all bodily things decay.

Paule. Brother Epaphroditus, let the
care

The sick mans Salve.

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care of the bodie, and of the bodsly things
passe. You doe believe the resurrection of
the bodie.

Ep̃. I believe that my Redeemer liueth, and that I shall rise out of the earth in the latter daie, and that I shall be cloathed againe with this skinne, and see God my sa-
uour in my flesh: yea, my I self shal behold him, not with other eies, but with these same eies. This hope is stedfastly set in my heart.

Of the re-
surrection
of the bo-
dy.
Iob 19

Phil. Belieue this earnestlie, and it shall not grieue you to depart from your bodie. For, whereas it is now mortall, corruptible, sicke, weake, vile, and loathsome, it shall at the generall resurrection, be immortall, vncorruptible, whole, strong, precious, and in all points like to the glorious bodie of our Lord and sauiour Christ Jesus. Heare what the Apostle saith: Our conuersation
is in heauen, from whence we look for a sa-
uour, euen the Lord Jesus Christ, which
shall chaunge our vile bodie, that hee may
make it like his glorious bodie, according
to the working, whereby hee is able also to
subdue all things vnto himselfe. Again: We know that if our earthlie mansion of
this dwelling were destroyed, wee haue a
building of God, an habitation not made

Phil. 3.

1. Cor. 5.

with hands, but euerlasting in heauen. For
therefore sigh wee, desiring to be clothed
with our mansion, which is from heauen:
so yet, if that we be found clothed & not na-
ked. For we that are in this tabernacle, sigh
and are grieved/ because wee would not be
vnclathed, but would be clothed vpon, that
mortalitie might be swallowed vp of life.
Hee that hath ordained vs for this thing
is God, which ~~very~~ same hath giuen vnto
vs the earnest of the spirit. Therefore wee
are alway of good cheer, and know that as
long as we are at home in the body, we are
absent from God: For we walk in faith; not
after outward appearance. Neuerthelesse
we are of good comfort, and had rather to
be absent from the body, and to be present
with God. To 320

~~Epaph.~~ This is a comfortable doctrine.
I can be content with al my heart, to make
such a change whensoever the Lords good
pleasure shall be. But I pray you rebearse
some wholesome sayings out of the holy
Scriptures concerning the resurrection
of the body, for strengthening of my faith,
and for the comfort and quietnesse of my
conscience.

Sentences
concerning
the resur-
rection of
the body.
Eph 16

Phile. In the Prophet Eay wee read on
this manner: Thy dead men shall liue, euen
with

The sick mans Saluc.

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to 320

with my body shal they rise againe. ~~And~~
~~and sing ye that dwell in dust. For the dead~~ Elay 66
 is euen as the dewe of hearbs, & the earth
 that cast out them that be vnder her. Again:
 Your bones shall flourish like an hearb. The
 prophet Ezechiel hath these words: The Ezech. 39
 hand of the Lord came vpon me, and caried
 me out in the spirit of the Lord, and set me
 down in a plain field that laye full of bones,
 & he led mee round about by them: and be-
 hold the bones that lay vpon the field were
 very manie, & maruellous drie also. Then
 said he vnto me: Thou sonne of man, thin-
 kest thou these bones may liue againe? I
 answered: O Lord God thou knowest. And
 he said vnto me, Prophecie thou vpon these
 bones, and speak vnto them: Ye drie bones
 heare the word of the Lord. Thus saith the
 Lord God vnto these bones: Behold I wil
 put breath into you that ye may liue. I will
 giue you sinews, and make flesh grow vpon
 you, and couer you ouer with skin, and so
 giue you breath, that ye may liue and know
 that I am the Lord. So I prophecied as he
 had commanded me: and as I was prophe-
 cying, there came a noise, and a great mo-
 tion, so that the bones ran euery one to an-
 other. Now when I had looked, behold they
 had sinews, and flesh grew vpon them, and
 aboue

about they were couered with skynne, but there was no breath in them. Then said he vnto mee: Thou sonne of man, Prophecy thou toward the wind: prophecy and speak vnto the wind: Thus saith the Lord God: Come O thou airc from the foure windes, and blow vpon the skynne, that they may be restored to life. So I prophesied, as he had commanded me: then came the breath into them, and they receiued life, & stood vpon their feet in marvellous great numbers. Again, Thus saith the Lord God: Behold, I will open your graues, O my people, and take you out of your sepulchers. The words of the Prophet Daniel are these: Many of them that sleep in the dust of the earth shall awake, some to euerlasting life, some to perpetual shame and reproofe. God saith by ~~Elders~~ ^{Elders} Those that be dead, will I raise vp againe, from their places, and bring them out of their graues. Moreover, Christ said to the Saduces, which denied the resurrection of the body; As touching the resurrection of the dead, haue ye not read what is said vnto you of God? which saith: I am Abraham's God, and Isaacs God, and Iacob's God. God is not the God of the dead, but of the liuing. Also in another place; The dead shall come, in the which all that are in the

Dan. 12

Elders

Mat.

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The sick mans Salve.

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but the graues shall hear the voice of the sonne
 of God, and shall come forth: they that haue
 done good, vnto the resurrection of life,
 and they that haue done euill, vnto the re-
 surrection of damnation. Martha said vnto
 Christ, of her brother Lazarus, when he was
 dead: I know that my brother shall rise a-
 gaine at the latter day. The holy Apostle
 Saint Paul is plentiful in the doctrine of
 resurrection of the dead. I wil rehearse one
 or two of his sentences, and bid the other
 farewell. The Trumpet, saith hee, shall
 blow, and the dead shall rise incorruptible,
 and we shall be changed. For, this corrup-
 tible must put on incorruption: and this
 mortall must put on immortality. Againe:
 The Lord Iesus shall change our vile bo-
 dies, that they may be fashioned like vnto
 his glorious body. Also in another place:
 I would not, brethren, haue you ignorant
 concerning them which are fallen asleepe,
 that ye sorrow not as others do which haue
 no hope. For, if we beleue that Iesu Christ
 died, and rose againe: euen so they also
 which sleepe by Iesus, will God bring a-
 gaine with him. Diuers examples of the
 resurrection of our bodies haue we both in
 the old & new Testament. Helias the p[ro]ph[et]
 was raised up from death vnto life the son
 of

John 11

Phil. 3

1. Thes. 4

2. Kings 11

4 King. 4

Mat. 9

Luke 7

John 11

Mat. 27

A. 19

A. 20

~~of the widow of Sarepta. The like thing~~
~~raising of Heliseus the Prophet. Christ rais-~~
~~ed from death the daughter of a certain~~
~~ruler, the sonne of a certain widow, and La-~~
~~zarus, with manie other. Christ rose againe~~
~~and the bodies of manie saints which slept~~
~~rose also, and came out of the graues af-~~
~~ter their resurrection, and came into Ieru-~~
~~salem, and appeared vnto manie. Peter~~
~~raised vpp Tabitha from death. Saint~~
~~Paul restored vnto life a certaine young~~
~~man named Eutichus. All these are euiden-~~
~~ces of our resurrection. Therefore~~
 good Brother Epaphroditus, feare not to
 giue ouer this your bodie, and free lie to
 commend it vnto the earth; at þ great ge-
 neral resurrection, you shall receiue it in a
 far better case than euer you had it in this
 world.

Phil. 2

Of the im-
 mortality
 of the soule
 and of the
 blessed

state of the
 faithful af-
 ter his life

1. Iohn 4

Epaph. I leaue this my vile body willing-
 lie, yea, and that with this hope, that at the
 last day, I shal take it againe immortal and
 vncorruptible. I belieue the resurrection of
 þ flesh. I wish to be loosed from this body
 and to be with Christ. 331

Euseb. You doubt nothing of the blessed
 state of the godly departed, and of the im-
 mortallie of the soule.

Epaph. I belieue everlasting life.

Theoph

The Sick mans Salve.

321

Theoph. You are not of the opinion of the
 Papists, which saie that the soules of the
 faithfull goe not straight vnto heauen, but
 into purgatorie, there to bee boyled in the
 fire furnace of the bishop of Rome, till they
 haue made satisfaction for their finnes, ei-
 ther by themselves in suffering (saie they)
 the most bitter paines of purgatorie, or else
 their friends in this world, thorough
 masses, pardons, pilgrimages, &c.

Epaph. I beleeue that there is none other
 purgatorie for my soules health, but onely
 the precious blood of my Lord and sauour
 Christ Iesu. And I beleeue, that Christ thro-
 ugh his innocencie of life, and the most
 reuoluing paines that he suffered vpon the
 crosse, hath abundantly satisfied for all my
 finnes, and hath vnto the uttermost paid al-
 the debt that I ought vnto God the father:
 that now through faith in the blood of
 Christ, I walke with a cleere conscience be-
 fore God, forasmuch as there is no damna-
 tion to them that are in Christ Iesu: & that
 they also are blessed whose sins are remit-
 ted, whose iniquities are couered, & to whose
 charge God laeteth no wickednes.

Theoph. You agree not with such in opinion
 I affirme that the soules both of the faith-
 full and vnfaithfull sleep vntill the day of
 iudge-

Heb.9

Rom.4
Psal.32

iudgement, and then shall awake out of sleepe, so that then the faithful shal go into euertlasting glory, and the unfaithfull vnto eternal damnation?

Epaph. I beleue that the soule sleeps more then this my bedsted walketh & talketh with vs. I am fully perswaded, that soon as y^e soules of the faithfull are departed from the bodies wherein they were as in a prison enclosed, they are straightway placed in the glorious kingdome of God. And contrariwise, y^e soules of the unfaithfull go straight vnto y^e ouel, even vnto hel fire vnto that lake that burns with fire & brimstone, where weeping & gnashing of teeth is, where the worme that gnaweth their conscience neuer dieth, and the most grievous fire wherewith they are without ceasing tolerably tormented, is neuer quenched. Is it not thus, Neighbour Philemon?

Apoc. 21
Mat. 17
Eia. 66

Mat. 19

Phil. It is verely so. For so are we taught in the holy scriptures: as the history of the rich glutton, and of poore Lazarus, with many other do manifestly declare.

Epaph. I faithfully beleue, that immediately after my departure out of this world I shal haue a place in the kingdome of God, and see the glorious maiesty of God, face to face. And I pray you good Neighbour Philemon,

Ep

The sick mans Salve.

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out of the holy scripture, concerning
the topfull and blessed state of the faithfull
soules after this life; that I may be confir-
med in my faith, and be the more willing to
depart.

that Phile. I will do it gladly. Balaam said: I Num. 23

depart by God that my soule may die the death
as the righteous, and that my last end may

be like unto theirs. The Psalmograph

of God: O how amiable are thy dwellings Psal. 84

faithful Lord of hosts: My soule hath a desire

helfful longing to enter into the courts of the

eternal: my heart and my flesh reioice in the

of seeing God. Blessed are they that dwell in

their house, they will be alwaies prayeing

reuerence. One day in thy courts is better than

many thousand. I had rather be a doore-keeper

in the house of my God, than to dwell in

the tents of the ungodly. The Prophet

saith: The redeemed of the Lord shall Esay 51

reioice of the againe, and come with ioy onto Si-

on, where to indure for euer, that mirth and

peace might be with them: that sorrow

and mourning might be from them. My people Esay 32

shall dwell in pleasant peace,

in safe holdes, and shall haue continu-

ed, faulter without disturbance. They shall not

be hungry nor thirst: heate or sunne shall

not

60

2

Esay 32

Esay 45

not hurt them. For he that fauoureth the
 Afflicted them and giue them drinke of
 springing welles. They shall eat, drinke,
 merrie and reioyce for verie quietnesse
 heare, their gladnes and their ioye shall
 continue for ever and euer. Daniell said

Dan. 12

The wise (such as haue taught others) shall
 glasse as the shining of heauen; and they
 that haue instructed the multitude in
 godlinesse shall bee as the Starres, without
 end. Eldras saith, Bee ready

4. Eldras 2

the reward of the kingdome: for the eu
 lading light shall shine vpon you for eu
 more. For the shadow of this world:
 ceue the ioyfullnesse of your gloire. O
 ceue the gift that is giuen you and be
 giuing thanks vnto him that hath cal
 led you to the heauenly kingdome. The aut
 hor of the booke of wisdom saith, The soules
 the righteous are in the hand of God,
 the paine of death shall not touch them.

Sap. 3

the sight of the vnwise they appeared to
 the end was taken for verie destructi
 the waie of the righteous is iudged to
 vnto destruction, but they are in rest:
 though they suffer paine before men, yet
 they hope full of immortalitie. They are
 not but in few things: neuertheles, in
 things shall they be well rewarded.

The sick mans Salue.

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ceth the God proueth them and findeth them in te
 nke of his blisfulle : yea as the gold in the furnace
 pinke, both he try them ; and receiveth them as a
 etnesse burnt offering, and when the time cometh
 it soie they shall bee looked upon. The righteous
 shall shine as the sparkes that run through
 the red bush. They shall iudge the Nations
 ; and they shall haue dominion ouer the people, & their
 tude by the Lord shall raigne for euer. Againe : The
 res, who faithfull are counted among the children of
 e reading God, and their portion is among the saints.
 the eu The righteous shall liue for euermore: their
 u for euerward also is with the Lord, and their re-
 mberd : remembrance with the highest. Therefore shall
 te. They receiue a glorious kingdome, and a
 nd beg beautifull crowne at the Lords hands. The
 ath call the father Tobie praised on this manner Tob. 3
 The au to God: O Lord deal with me according to
 e soules thy wil, and command my spirit to be recei-
 God, and in peace: for more expedient were it for
 them. me to dye than to liue. The preacher saith :
 eard to The daie of death is better than the daie of Eccles. 7
 estruction. For precious and right deare in the Psal. 116
 igned to the sight of the Lord, is the death of his saints.
 n rest: Our saviour Christ saith : The righteous
 ren, shall shine as the sunne in the kingdome of Math. 19
 hey are their father. They shall haue the inheri-
 tance of euertlasting life. They shall haue a
 arded kingdome, which was prepared for them Marke 12
 from

60

ohn 19

Luke. 22

1 Cor. 2

Psal. 2

2 Tim. 2

Heb. 12

James 1

from the beginning of the world. They shall be as the Angels of GOD. They shall be in the bosome of Abraham. They shall have such joy, as no man shall be able to pluck from them. They shall eate and drinke of the kingdome of God the father. They shall be where Christ is, and see his glorie. The holie Apostle Saint Paul saith: The eye hath not seene, and the eare hath not heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. He saith also: that if our earthly mansion of this dwelling were destroyed (we meane the bodie) wee have a building of God, an habitation not made with hands, but everlasting in heaven. We shall be with Christ. Wee shall be with the Lord for ever. We shall be vessels unto honour. We shall have the crowne of righteousness. We shall come to the City of the living God, the celestiall Ierusalem, and to an innumerable light of Angels, and to the congregation of the first borne Sonne, which are written in heaven, and to GOD the iudge of all, and to the spirits of iust and perfect men, and to Jesus the mediator of the new Testament. Wee shall receive the crowne of life, saith Saint James, which the Lord hath promised to them that love him.

When

The sick mans Salue.

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Then Christ the chiefe shepheard shall ap-
 peare, saith saint Peter, we shall receiue an
 incorruptible Crowne of glory. We are
 now the sonnes of God, saith Saint Iohn:
 and it hath not yet appeared what we shall
 be. We know that if hee once appeare, we
 shall be like vnto him, for we shall see him as
 he is. In the reuelation of Saint Iohn, we
 find these sentences, concerning the blessed
 state of the faithfull after this life. To him
 that ouercommeth I will giue to eate of the
 tree of life, which is in the midst of the para-
 dise of God. Be faithfull vnto the death,
 and I shall giue thee the crowne of life. Him
 that ouercommeth will I make a pillar in
 the temple of my god, and hee shall goe no
 more out, &c. To him that ouercommeth,
 will I grant to sit with me in my seat. The
 pure and twenty elders that satte vpon the
 seats, were clothed in white rament, & had
 on their heades crownes of gold. They are
 in the presence of the seat of God, and serue
 him day and night in his Temple: and hee
 that sitteth on the seate will dwell among
 them. They shall hunger no more, neither
 thirst, neither shall the sunne light on them,
 neither any heat. For the lambe which is in
 the midst of the seate shall feed them, and shall
 lead them vnto fountaines of liuing water.

1 Iohn 3

60

2

Apoc. 7

P 2

And

Apoc. 21

Esay 63

and God shall wipe away all teares from
 their eyes, they follow the lambe whither
 eue he goeth, they are without spot before
 y^e throne of God. I heard a voice from hea-
 uen saying unto me: Write, Blessed are the
 dead, which die in the Lord: even so saith
 the spirit, that they rest from their labours,
 but their workes follow them. Blessed are
 they which are called vnto the supper of the
 lambs marriage. I saw a new heauen, and a
 new earth: for the first heauen and the first
 earth were vanished away, and there was
 no more sea. And I Iohn saw the holy citie
 new Ierusalem, come downe from God out
 of heauen prepared as a bride garnished for
 her husband: and I heard a great voice out
 of heauen, saying, Behold, the Tabernacle
 of God is with men, and he will dwell with
 them: and they shall be his people, and God
 himselfe shall be with them, & be their God
 and God shall wipe away all teares from
 their eyes. And there shall be no more death,
 neither sorrow, neither crying, neither shall
 there be any more paine: for the old things
 are gone. And he that sat vpon the seat, said
 Behold I make all things anew. And he said
 vnto mee: Write, for these wordes are true
 and full and true. And the Angell carrie
 me away in the spirit to a great and high

The sick mans Salve.

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from high mountaine, and shewed me the great
 other holy holie Ierusalem, descending out of hea-
 ven from God, having the brightnesse of
 sun, hee shone and her shining was like unto a stone
 and are most pretious, even like a iasper, clear as
 so faire yf stone and had walles great and high and
 about twelve gates, and at the gates twelve
 vested angels, and names written, which are the
 names of the twelve Tribes of Israel: on
 the East three gates, and on the North
 three gates, & towards the South three
 gates, and from the West three gates. And
 the wal of the City had twelve foundations
 God on them the twelve names of the Lambs
 which were the twelve Apostles: and he that talked with me
 had a golden reed to measure the City with-
 out the wall, and the gates thereof, and the wall
 thereof. And the City was built foure square;
 and God the length was as large as the breadth:
 and hee measured the Citie with the golden reed
 twelve thousand furlongs; and the length, &
 the breadth, and the height of it were equall.
 And hee measured the wall thereof, an hun-
 dred and four thousand furlongs. The measure that
 the Angel had, was after the measure that
 he saw in vision. And the building of the wall of
 the City was iasper: and the City was of pure gold
 and the wall thereof was cleere glasse, and the foundations
 of the wall of the Citie were garnished with

The de-
 scription
 of the new
 & heauen-
 ly Ierusa-
 lem.

60

2

all maner of pretious stones. The first founda-
 ment was of iasper, the second of saphire, the
 third chalcedonie, the fourth an emerald,
 the fifth a sardonix, the sixth a sardius, the
 seventh a chrysolite, the eighth a berill, the
 ninth a topas, the tenth a chrysoberyllis, the
 eleventh a iacinth, the twelfth an Amethyst.
 The twelve gates were twelve pearls, eu-
 ery gate was of one pearle, and the streete
 of the citie was pure gould, as though shining
 glasse. And I sawe no temple therein: for
 the Lord God almighty and the lambe are
 the temple of it. And the citie hath no need
 of the sunne, neither of the moone to light
 it. For the brightnesse of God did light it,
 and the lambe was the light of it. And the
 people which are saued shall walke in the
 light of it. And the kings of the earth shall
 bring their glorie and honour vnto it. And
 the gates of it are not shut by day: for there
 shall be no night there. And they shal enter
 into it none vnclean thing, neither whatso-
 euer worketh abhominacion, or maketh lies:
 but they which are written in the lambe
 booke of life. And hee shewed me a pure ri-
 uer of water of life, cleare as cryfall, pro-
 ceeding out of the seate of God, and of the
 lambe. In the middelt of the streete of it, and
 of either side of the riuer, was there wood of

Isay. 60

Apoc. 22

life

life, which bare twelue maner of fruits, and
gaue fruit euerie moneth, and the leaues of
the wood serue to heale the people withall.
And there shall bee no more curse: but the
seat of God, and the lambe, shall be in it, and
his seruants shall serue him. And they shall
see his face and his name shall bee in their
foreheads. And there shall bee no night Els. y 60
there, and they need no candle, neither light
of the sunne: for the Lord God giueth them
light: & they shall reigne for euer more. And
he said vnto mee, These things are faithfull
and true.

Epaph. God bee praised for that true ioye
and singular comfort, which the faithfull
finde in his holie word. It is not without
a cause said of the holie Apostle, The eye
bath not seene, and the earth bath not heard,
neither bath entred into the heart of man, 1 Cor. 2
the things which **G O D** hath prepared
for them that loue him. My heart is so in-
flamed with the desire of those heauenlie
and blessed treasures, which you have na-
~~med to mee out of~~ the infallible and true are
set forth
in/
word of God, that I most intirelie wish to
bee loosed from this life, and to enioy these
ioyfull pleasures. Oh! who would not bee
glad to chaunge lead for siluer? eop: er for
gold? transitoie, mortall, and corruptible
things

Psal 42

Psal 62

things, for certaine, immortall, and incorruptible things, earth for heauen, sinne for godinesse, darkenesse for light, feare for security, travell for quietnesse, sicknesse for health, death for life, the companie of menne, for the companie of the most high God. his heauenly angels, and blessed spirits: the vile pleasures of this world, for the inestimable ioyes of the glorious kingdome of God? Oh, like as the Hart desireth the water brookes, so longeth my Soule after thee, O God. My soule is athirst for God, yea even for the living G O D. Oh when shall I come to appeare before the presence of my G O D: Oh God thou art my God, early will I seeke thee: My soule thirsteth for thee, my flesh also longeth after thee in a barren and dry land, where no water is. Thus haue I looked for thee in thy holy place, that I might behold thy power and glory. For thy louing kindnesse is better than life it selfe: my lips shall praise thee, as long as I liue will I magnifie thee on this manner, and lift vp my handes in thy name.

Euseb. We reioice, good brother Epaphroditus, and giue God most heartie thanks, that hee hath by his Holy Spirit wrought so good and glad will in you to die, and to leaue.

The sick mans Salve.

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9 leaves

leauie this wretched world.

Epaph. I most heartily wish to be ^{Phil. 1} released from this life, and to be with Christ. It ^{Iob. 13} grieueth my soule, longer to live in this mortal body. And now O Lord deale with mee ac- ^{Top. 3} cording to thy will, and command thy spirit to be receiued in peace. For, more expedient were it for me to die than to liue.

Chas. Sit, how do you feelee your selfe?

Epaph. In my bodie weaker and weaker: but I trust in my soule stronger & stronger. I pray you late me vp higher in my bed: for I begin to wax very faint, and my ~~wind~~ ^{breath} decreaseth and waxeth shorter. I thanke you, it is well neighbors. I am troublesome vnto you; but, I trust, shall not be so long.

Theoph. It is vnto vs great ioy and comfort, to be with you, being so godly minded. For in you as in a cleare mirror, wee behold our selues, and see what shall become of vs hereafter. Of you as of a liuing schoolmaster wee learne, how we shall behaue our selues, when God layeth the Crosse on vs. And wee most humbly beseech God to giue vs the like patience and thankfulness.

Epaph. The spirit is willing, but the flesh ^{Math. 26} is weak. For as much as I feelee in my selfe present tokens of death, and am not certain how long the Lord will suffer me to liue, or in ioy

injoy the vse of ſpeech, I think it conuenient to pray againe vnto the Lord my God, and to commend my ſinfull ſoule into his mercifull hands.

Psalm Godly ſooth.

Epaph. Lord vouchſafe, I moſt humbly beſeech thee, to heale mee ſinfull creature.

Psalm. 145

Theoph. The Lord is nigh vnto all them that call vpon him, yea that call on him in truth.

The ſicke
mans
prayer.

Epaph. O Lord Ieſus Chriſt, which art the onelſe health of all men liuing, and the euerlaſting life of them which dye in thy faith: I wretched ſinner glue and ſubmitte my ſelfe wholly to thy moſt bleſſed will. And I, being ſure that the thing cannot periſh, which is committed vnto thy mercie, moſt humbly beſeech thee O Lord, to glue mee grace, that I maie willinglie leaue this fraile and wicked fleſh, in hope of the reſurrection, which in better wiſe ſhall reſtore it to me againe. I beſeech thee O moſt mercifull Ieſus Chriſt, that thou wilt by thy grace make ſtrong my ſoule againſt all temptations, and that thou wilt couer and defende me with the buckler of thy mercie, againſt all the aſſaults of the diuel. I ſee & acknowledge that there is in my ſelfe no hope of
life

The sick mans Salve.

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life and saluation : but all my confidence,
 hope and trust is in thy most mercifull good-
 nesse. I haue no merits nor good workes,
 which I may alleadge before thee, Of sinnes
 and euill workes alas, I see a great heape;
 but through thy mercie I trust to bee in the
 number of them to whom thou wilt not im-
 pute their sinnes, but take and accept me for
 righteous and iust, and to bee the inheritoz
 of euerlasting glorie. Thou, O most merci-
 full Lord, wast borne for my sake. Thou
 diddest suffer both hunger and thirst for my
 sake. Thou diddest preach and teach, thou
 diddest pray and fast, for my sake. Thou
 diddest all good workes and deedes for my
 sake. Thou sufferedst most grieuous paines
 and tozments for my sake. And finallie thou
 gauest thy most pretious bodie to die, & thy
 most blessed blood to be shed on the crosse for
 my sake. Now, most mercifull Saviour, let
 all these things profit mee, which thou hast
 freeilie giuen me, which hast giuen thy selfe
 for me : let thy blood cleanse and wash away
 the spots and foulennesse of my sinnes : let
 thy righteousness hide and couer mine un-
 righteousness: let the merites of thy passion
 and blood be the satisfaction for my sinnes:
 giue mee Lord thy grace, that my faith,
 and perswasion in thy blood wauer not in
 mee.

me, but euer bee firme and constant, that the hope of thy mercy and life euerlasting, neuer decay in me, that charitie waue not cold in mee finally, that the weakenesse of my flesh be not ouercom with the feare of death. Grant mee also, O most mercifull Saviour, that when death hath shut vp the eyes of my bodie; yet the eyes of my soule may still be-houlde and looke vpon thee: and that when death hath taken away the vse of my tongue and speech, yet that my heart may cry and say vnto thee, O Lord into thy hands I giue and commit my soule; Lord I rest, take my spirit.

the
Theoph. Amen.

Euseb. Sir, how is it with you now?

Epeph. Euen as with a ship which is tossed with the waues of the sea: I trust shortly to come vnto the hauein, and then shall I be quiet & without all danger. I pray you pray for me.

Phile. Most gladly. Let vs kneele downe, neighbours, and beseech the Lord our God for his tender mercies, to preserue this our sicke Brother from the assaults of Satan, and to keepe him constant and stedfast in his faith vnto his lues end, that hee may giue vp a good and faithfull soule into the mercifull hands of God. ~~Giue mee hither the~~

flowers
(They pray for him)

The sick mans Salue.

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that the flowers of godly prayers, that I in the name of vs all may reade that prayer which is to bee saide for them that liue at the point of death.

The flowers of godly prayers.

~~Theophylact~~

Phil. O most louing sauiour and gentle redeemer, which camest into this world to call sinners vnto repentance, and to seeke vp that was lost, thou seest in what case thy our brother lieth here, visited with thy mercifull hand, all weake, feeble, sicke, and ready to yeeld vp his soule into thy holy hands: O look vpon him (most gentle sauiour) with thy mercifull eye, pittie him, and bee fauourable vnto him. He is thy workmanship: despise not therefore the worke of thine own handes. Thou sufferedst thy blessed bodie, and thy pretious blood to bee shedde for his sinnes and to bring him to the glozie of thy heauenly father: let it not therefore come to passe that thou shouldest suffer so great paines for him in vaine. He was baptized in thy name, and gaue himselfe whollie to be thy seruant, forsaking the diuell, the world and the flesh: confesse him therefore before thy heauenly father, & his blessed Angels, to be thy seruant. His sinnes wee confesse are great (for who is able to saie, My heart is cleane, and I am free from sin?) but thy mercies

A praier.

Mar. 6
Luk. 9

Prou. 16

* See the Flower of Godly Prayers. the prayer for those who are at the point of death.

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The sick mans Salue.

Mat. 9

Math. 11

Ezek. 18

3 Thes. 2

Rom. 10

Galat 3

mercies, O Lord, are much greater. Art thou camest not to cal the righteous, but sinners to repentance. To them that are diseased and ouerladen with the burthen of sin, dost thou promise ease. Thou art that God which wildest not the death of a sinner, but rather that he should turne and liue. Thou art the Saviour, which wishest all men to bee saued, and to come to the knowledge of thy truth. Withdraw not therfore thy mercie from him because of his sinnes, but rather lay vpon him thy sauing health, that thou mightest shew thy self toward him to be a Saviour. What greater praise can there be to a physician than to heale the sick? Neither can there be a greater glorie to thee being a Saviour than to saue sinners: saue him therefore O Lord for thy names sake. Again, let thy law be no corrosiue to his conscience, but rather giue him grace euen in this extreame agonie & conflict of death, to be fully perswaded that thou by thy death hast taken away all his sinnes, fulfilled the law for him, and by this meanes deliuered him from the curse of the law, and paid his ransom; that hee thus being fully perswaded may haue a quiet hart, a free conscience, & a glad will to forsake this wretched world and to goe vnto thee O Lord God.

More

The sick mans Salue.

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Moreover, thou hast conquered him that had rule of death, even Iatan: suffer him not therefore, to exercise his tyranny vpon this our sicke brother, nor to disquiet his conscience with the terrors of sinnes, and paines of hel. Let not Satan, nor his infernal army tempt him further, than hee is able to beare: but, euermore giue him grace, euen vnto his last breath, valiantlie to fight against the Duell, with strong faith in thy most precious blood; that hee may fight a good fight, and finish his course with joy, vnto the glory of thy name, and the health of his soule. O Lord, so worke in him by thy holy spirit, that hee with all his heart, may contemne and despise all worldly things, and let his mind wholly vpon heavenly things; hoping for them, with a strong & vndoubted faith.

Heb. 7

Ole. 15

1 Cor. 13

1 Cor. 10

Againe, Let it not grieue him (O sweete sauour) to be loosed from this vile & wretched carcasie, which is now so full of sorrow, trouble, anguish, sickness, and paine: but rather, let him haue a bent and ready will, through thy goodnesse, to put it off, yea and that with this faith, that hee at the last daie shall receiue it againe in a much better state, than it is now, or euer was from the daie of his birth; euen a body vn-

Phil. 3

corrup-

corruptible, immortall, and like to thy glorious bodie. Let his whole heart and mind be set only vpon thee. Let the remembrance of the ioyes of heauen bee so feruent in his breast, that he may both patiently & thankfull take his death, and euer wish to bee with thee in glorie. And when the time cometh that hee shall giue ouer to nature, and depart from this miserable world: vouchsafe he most humble beseech thee, O Lord Iesu to take his soule into thy hands, and to place it among the glorious company of thy holie angels and blessed Saints, and to keepe it vnto that most ioyfull day of the generall resurrection; that both his bodie and soule through thine almightie power being knit againe together at that date he may for euer and euer enioy thy glorious kingdom, and sing perperual praises to thy blessed name.

Gloria. Amen.

Psalm 67

Psalm 121

Epp. O God: bee mercifull vnto mee, and blesse me, shew mee the light of thy countenance and deale fauorably with mee. Lighten mine eyes, that I sleep not in death, least mine enemies say; I haue preuailed against him. For, if I be cast downe, they that trouble mee will reioyce at it. But my trust is in thy mercie, and my heart is ioyfull in thy

thy saluation. →

~~Phil. Ste. How do you?~~

~~Epaph.~~ My bodily sight is gone.

~~Phil.~~ The Lord gaue it you, & the Lord hath taken it away againe: as it hath pleased the Lord, so is it come to passe. Blessed be y name of the lord. Now that God hath taken away the sight of your corporal eyes, behold the Lord your God with the eyes of your faith: & doubt you not, but that shortly you shall see the glorious maiestie of God with the eyes of your soule, euen as hee is, face to face: which shall bee vnto you such ioy and so great comfort, that no tongue is able to expresse, nor heart able to think it. Iob. 1

~~Epaph.~~ I beleue and am assuredly persuaded, that I shall see the pleasures of the Lord in the land of the liuing. Psal. 17

~~Phil.~~ Continue in this faith vnto the end; and you shall surely be saued.

~~Epaph.~~ As God hath taken away my sight, so do all my other senses decay.

~~Phil.~~ Although by the appointment of God you lose your bodily speech, yet shall your soule in the heauenly kingdome sing, praise and magnifie the Lord your God worlds without end. And albeit the bodily hearing be taken away from you, yet shall your soule in the kingdom of God hear
Z such

Such sweet, pleasant, & delectable things as neuer mortal men heard, nor may heare like. Againe, although your going, and the vse of your whole body be taken away from you, and your bodie reurne vnto the earth from whence it came; yet doubt you not, but your soule being once deliuered out of the prison of your bodie, shall serue the Lord your God perfectlie, and ioyfullie follow the Lamb Christ, whither soeuer he goeth.

Apos. 11

Psal. 119

Tob. 3

Epaph. O Lord, deliuer my soule out of the prison of the bodie, that I maie come vnto thee, and glorifie thy holie name. ~~Command my spirit to be receiued in peace: for more expedient were it for mee to die than to liue.~~

Phile. Be of good comfort, sir. God in this your trouble and bitter agonie of death is present with you: and when he seeth conuenient time, he will deliuer you out of all your paines, take you vnto him, and place you in his glorious kingdome.

Psal. 124

Epaph. O Lord, deliuer my soule from the fowle, my darling from the power of the dog. Saue me from the lions mouth. ~~Bow downe thine eare to me: make hast to deliuer me.~~ Be thou my protector, O God, and house of defence, that thou maiest saue me. Be thou my strong rocke and my cagle, be

be thou my guide, & lead me for thy names sake. Draw mee out of the net, that they haue laid prauily for me: for thou art my strength. Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

Psalm. Feare not, brother Epaphroditus: God is your louing father, and most gentle Saviour. He hath heard your humble requests, and granted your petitions. He hath and will defend you from all euill, euen vnto the end. He will not suffer you to be deuoured of the bellish Lion, and cruell dogge the diuel. He hath sent his holy Angels hither vnto you: euen into this your chamber. They are here present for your great comfort. They haue pitched their Tents round about you, that they may keepe you harmelesse and safe from the deuouring teeth of Satan. They wait vpon you diligently for your defence, and will neuer depart fro you, till they receiue your soule, and carrie it vp louinglie as a most precious relicke into the kingdome of heauen, and there most solemly present it vnto the glorious throne of Gods maiestie. Fix the eyes of your faith on Christ and Christs merits, on Christs passion and death, on Christs blessed bodie-breaking, and his

Psalm. 34

Psalm. 91

most pretious bloud-shedding, on his triumph and victorie ouer Satan & his bel-lish army: Beleeue Christ to be your good sauour, and all his workes to be your good workes, and so shal you not perishe, but haue euermlasting life.

Epaph. Haste thee O Lord to deliuer me, ~~for it is high time.~~ In thee O Lord Christ my most mercifull sauour & onely redeemer, in thee, in thee alone is all my trust: let me neuer be confounded. O Jesus, mer- cie: Jesus, mercie: O Christ mercie: Christ mercy. O God the father, O God the sonne, O God the Holy Ghost: O most blessed tri- nitie, threepersons & one God, haue mercy on me: Receiue my soule into thy hands: place it for thy mercies sake in thy beaue-ly kingdom among thy holy Angels & blessed saints; O God, my good God: O father, O my most mercifull father, mercie, mercie.

Ps. God the father which made you, blesse you: God the sonne, which redeemed you, preserve you: God the Holy Ghost: which sanctifieth you, confirme & strengthen you. The blessing, defence, & sauing health of p Almighty God, the father, the son, and the holy-ghost, preserve you from all euill, and bring you vnto euermlasting life.

~~Christe Amen~~

Euseb.

Euseb. Hee:thinke hee hath giuen vp the ghost.

Theoph. No: he is yet aliue, God comfort him. Lord shew him the light of thy countenance.

Epaph. When shal I come to appeare before the presence of my God?

Phile. God be thanked: hee yet speaketh, yea hee speaketh godly. Brother Epaphroditos, take a good heart with you, shrinke not. Fight a good fight. Be not discouraged, neither with terrozs of satan, nor with the paines of death. God is on your side, God is your grand Captain, you fight vnder the banner of that most mightie and victorious Emperour Iesus Christ. Onely continue as you haue begun, & the day is yours. Satan with all his army, like miserable cowards, shal be put to flight and vanquished: you shal haue a ioyful victorie ouer them. The paine of the battell is short and light; but the glozy of your triumph shal abide for euer and euer. Heare what your grand captaine saith; Hee that continueth vnto the end shal be saued. To him that ouercommeth, I will giue to eate of the tree of life, which is in the midst of the paradise of God. Be faithfull vnto the death, and I shall giue thee a crowne of life. Him that

An exhortation to the sicke man.

eat

Mat. 24
great

Apoc. 2

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The sick mans Salue.

A 2973

only

great

John 10

ouercommeth will I make a pillar in the temple of my God, and he shall go no more out. Yea, to him that ouercommeth, will I grant to sit with me in my seate. ~~Heere see~~ you. ~~What pretious & most noble rewards~~ are set forth vnto you, if you goe forth valiantly to fight against your enemies, which seeke your destruction. Onelie beleue, onelie fix the eyes of your faith on Christ crucified, onelie ingraue in your heart deepe lie, a sure and vndoubted confidence in the mercifull promises of God the father which hee hath made vnto you in the pretious blood of his deere lie beloued sonne, and our ~~alone~~ Saviour Iesus Christ, and you shall most certainlie haue the victorie, and obtaine the reward of joyfull immortallitie. Heare what your ~~grand~~ captaine Christ saith; God hath so deere ly loued the world, that he gaue his onelie begotten sonne, that euerie one that beleueth on him, shold not perish but haue euerlasting life. For, God sent not his son into the world to condemne the world, but that the world should be saued by him. Hee that beleueth on the son of God, hath euerlasting life. My sheepe, saith Christ, heare my voice, and I know them, and they follow me, & I giue them euerlasting life, neither shal they perish for ever, nor yet shall a-
nie

no man plucke them out of my hand: my father which gaue them to mee is greater than all, and no man can pluck them out of my fathers hand. I and my father am one.

Againe: I am the resurrection and life, hee that beleeueth in me, though he were dead, yet shall he liue. And euerie one that liueth

Ioh. 11

& beleeueth in mee, shall neuer die. I am the waie, the truth and the life. Follow Christ & you cannot erre, nor goe out of the waie: for he is the waie. Beleeue Christ, & you can not be deceiued, for he is the truth. Abide &

Ioh. 14

remaine in Christ, and you cannot die the death euerlasting, for he is the life. Wherefore **O** most deare Brother, cleaue with strong faith to these most sweet & comfortable promises of Christ our Sauio^r. Beleeue to obtaine whatsoeuer is promised; so maie you be sure to be Gods son, and heire of his euerlasting kingdome, neuer to perish, but to haue euerlasting life.

Epaph. I beleeue to haue remission of all my sin thorough faith in Christs bloud. Lord Iesus take my spirit. O heauenlie father I commend my spirit into thy hands.

Act. 7

Phile. This faith, deare brother, maketh you the sonne of God, and heire of his glorious kingdome: yea, it maketh you Christs brother, and fellow heire with him of euer-

Luke. 24

~~lasting glorie. It purchaseth for you fauour
at the hand of God, and forgiveness of all
your sinnes. It bringeth vnto you peace
and quietnesse of conscience. It maketh
a perfect reconciliation, and an euerlasting
agreement betweene God and you. It deli-
uereth you from death, & bringeth you vnto
eternall glorie. It maketh you a citizen of
the new and beauenly Ierusalem; where (if
you continue stedfast in this faith) you shall
remaine for euer and euer in a most blessed &
ioyfull state, hauing the fruition of Gods glo-
rious Maiestie in perfect glorie worlde
without end, vnto your exceeding ioy and
unspeakable comfort.~~

Euseb. Sir, behould the life of this our bro-
ther beginneth to draw vnto an end.

Phile. Yea rather, hee now beginneth to
change a mortall life for an immortall life.
The life that is led in this world, is rather
a shadow of life, than a verie life indeed.
Now brother, bee strong in the faith of
Christ. Remember Christ crucified. Re-
member Christ to be your alone Saviour.
Remember God the Father to be your
mercifull father. Forget not, that all your
sinnes are washed away in Christs precious
bloud, and that by the vertue of his death &
passion you are made heere of euerlasting

sal.

An exhortation to
the sicke
man.

saluation. Brother if you can speake, answer: if you cannot speak, shew some outward signe and token, that it may be a testimony vnto vs of your stedfast faith & godlie departure.

Christ. Lo, he holdeth vp his hand.

Euseb. God be thanked.

Phil. He seemeth yet to hear. Perswade your selfe, dear brother, that God euen now calleth you out of this vale of wretchednes, vnto the ioyfull inheritance of his euerlasting kingdome, where you shall not miserablilie liue with sinnefull men, as you haue done in this world, but you shall gloriouslie reigne with that most mightie God and with his holie angels & blessed saints. Now beginneth your ioie, your solace, your comfort: now beginneth your true life which shall bee euerlasting: now is the end of all your sorowes come, and now beginneth your vnfeined ioie and true felicitie. Now shall you see the glorious maiestie of GOD, face to face. Now shall you behold and perfectlie know all the godlie that haue ben from the beginning of the world, and be merrie and reioyce with them. Now shall you see our Sauour and elder brother Christ as hee is: now shall you bee clothed with the white garments of immortallitie:
Now

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Now shall you haue a Crowne of gold set
vpon your head. Now shall you eate of the
tree of life, which is in the midst of the
Paradise of God, and drinke of the foun-
taine of liuing water. Now shall you be a
pillar in the Temple of your God, & sit with
him on his seat, and these your ioyes shall
be euerslasting, and neuer haue end. Vnto
these ioyes shall you streight waies goe;
and for euermore enjoy them.

The com-
mendation
of the man
departed.

Theoph. Our brother is euen now depar-
ted from this world vnto the Lord our
God. As you spake the words, vnto these
ioies shall you streight weies goe, and for
euermore enioie them; he gaue vp the
ghost, and now resteth in the Lord.

Mal. r16

Phil. The Lord our God be praised, our
brother hath made a godlie end. He hath
giuen vp a good spirit into the hands of the
liuing God. He is I doubt not of the num-
ber of them, of whose death it is witten:
Precious in the sight of the Lorde is the
death of his Saints. Blessed are they that
die in the Lorde. His life before men was
vnrubkeable & blamelesse. He liued iust-
lie and vprightlie with his neighbours. He
was friendlie to al godlie men, and enemye
to no man. He was both a sincere fauourer
and a diligent follower of Gods most holie
word.

The sick mans Salve. *err 331*

word. He abhorred all sects, ~~Baptists, Ana-~~
~~baptists, Libertines, &c.~~ notwithstanding,
 alwaie praying for their amendment, that
 they knowledging their errors, might in
 vs confesse one God, and one truth in the
 unitie of the spirit. He was a deare friend
 to such as were studious of good letters,
 to Widowes, to the Fatherlesse Children,
 to poore yong maides marriages, to young
 men that had not wherewith to set vp their
 occupations, to the Prisoners, to such poore
 people which were not able to get their own
 liuings, to poore householders, to repairing
 of high-waies, & such like. What a Will he
 made yee know, his end also ye know.

*who were
in error*

*as
the*

Chris. A Christian & godlie end made he:
 God giue vs all grace to make the like.

Phile. Of a good life cometh a good death;
 if y^e departure of the godlie may be called a
 death, & not rather a passage vnto a better
 life. Wel, his body now slepeth in y^e Lord,
 and his soule reigneth in glorie with God.

Euseb. God grant him and vs all a iofull
 resurrection.

Theoph. Amen.

Phile. Neighbours, befoze we depart, let
 vs all kneele downe, and giue God the fa-
 ther thanks, for the godlie departure of
 this our Christian brother. *

* See the thanksgiving and for **Christo.** departure
 of the faithful out of this world in the flower of
 Gods Prayers.

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The sick mans Salve.

~~Christo. It is convenient for to doe.~~The Flow
er of godly
prayers.~~Phile. Giue mee hither the Booke of the
Flower of godly prayers. I wil rehearse the
thanksgiving vnto God, for the departure
of the faithfull out of this world.~~~~Euseb. Let her be the booke.~~~~Phile. The name of the Lord our God be
glorified!~~~~Christo. Both now and euer, Amen.~~Psal. 116
Dan. 12

Sap. 2

Apoc. I

~~Phile. O! how can we most louing father,
render vnto thee sufficient thanks, for thine
inestimable goodnesse towards thy faith-
full seruantes, whome thou calling out of
this wretched world, vouchsafest to place in
thy heauenly kingdome among the glori-
ous company of thy holie Angels, and blef-
sed Saints? O! ful pretious is the death of
the faithfull in thy sight. Blessed are the
dead that lye in thee, O Lord: for they
are at rest from their painefull trauels and
labours. The soules of the righteous are
in thy hand, O GOD, and the paine of
death shall not touch them. In the sight of
the vnwise they appeare to die: but they are
in peace. They shine as the sparkes that
run through the red bush. They glister as
the shining of heauē. They are as the stars
world without end. They are as the Angels
of GOD. They are clad with white gar-
ments,~~

ments, & hauing golden crownes vpon their
heads. They do seruice day & night before
the glorious throne of the diuine Maiestie.
They neither hunger nor thirst any more,
neither doth the sunne or any heate fall vpon
them. For the Lamb, which is in the midst
of the throne, gouerneth them, and leadeth
them vnto the liuing fountains of waters.
They follow the Lambe whither soeuer hee
goeth. They haue such ioyes as eye hath not
seene, nor eare hath heard, neither is anie
heart able to thinke them. Infinite and vn-
speakeable are the treasures, O Lord, which
thou hast laied vp for them that depart in thy
faith. For these thy fatherly benefits toward
the soules of the faithfull, & for that it hath
pleased thee to call this our Christian bro-
ther from this vale of miserie vnto thy hea-
venly kingdome, we giue thee most heartie
thanks; humbly beseeching thee, that thou
wilt take like care for vs, and so gouerne vs
with thy holy Spirit, both in sicknesse and in
health, that we may liue a good & godly life
in this present world; & whensoever it shall
be thy good pleasure to call vs hence, wee
may with strong faith in thee, and in thy
Son Christ Iesu our Lord, commend both
our Bodies and Soules into thy mercifull
hands, and through thy goodnes be placed
in

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In thy glorious kingdom among thy faith-
ful and chosen people, and so for euer and
euer praise and magnifie thee our beauenly
Father: to whom, with thy dearely beloued
Son, Iesus Christ, our Lord and Sauour,
and the Holy-ghost that most sweet comfort-
ter, be al glory & honor world without end.

Theoph. Amen.

Phile. Rise: lets goe and comfort our
friends, that they doe not too much sorrow
for the departure of this our most deare
Brother, which now resteth in ioyfull peace.
That done, neighbour Christopher, repaire
you vnto some goodly learned man, and de-
fire him to prepare a Sermon for the buri-
all of this our Brother, against to morrow
about the ninth houre.

Chas. It shall be done.

Phile. Neighbour Theophilus, & neighbour
Eusebius, goe yee your way, and prouide all
things necessarie for the comely furniture
of the buriall, that nothing bee wanting,
when the time commeth.

Euseb. We will do it gladly.

Phile. The very God of peace sanctifie
vs throughout: and so wholly preserve vs
both in spirit, soule and bodie, that we may
bee blamed in nothing at the comming of
our Lord Iesus Christ.

Theoph. Amen.

Phile.

Phile. Our Lord Jesus Christ himselfe,
and God our Father, which hath loued vs,
and hath giuen vs euerlasting consolation,
and good hope through grace, comfort our
1 Thes. 1.
hearts, and stablish vs in all good saying
and doing.

Euseb. Amen.

Phile. Peace be vnto the brethren, and
ye with faith from God the father, and
2 Thes. 1.
from the Lord Jesus Christ. Grace be with
all them which loue our Lord Jesus Christ
vnfeinedlie.

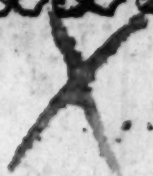
Christo. Amen.

Phile. Blessing, glozv, wisdom, thanks,
honour, power and might, be vnto our
God for euermore.

Theoph. Amen, Amen.

Giue the glory to God alone.

FINIS.



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